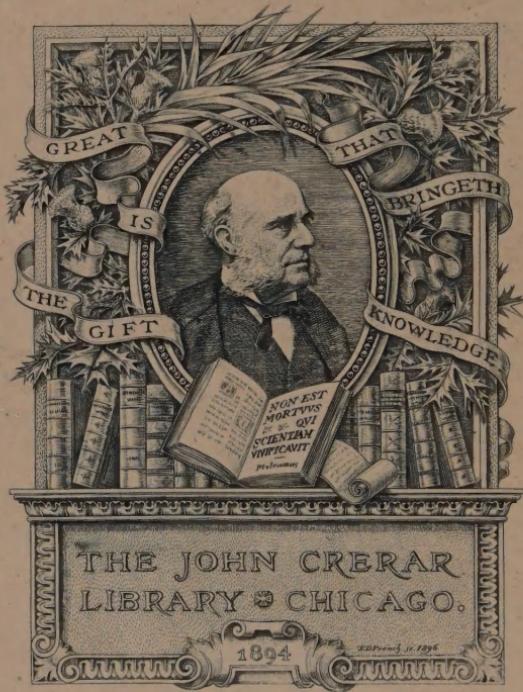


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Politics of
The Nazarene,
or
What Jesus
Said To Do.



...By...

O. D. JONES, Edina, Mo.

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POLITICS OF THE NAZARENE,

—OR—

What Jesus Said to Do.

"Whatsoever ye would that men should do unto you, that do ye also unto them."

"Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

"They that take the sword shall perish by the sword."

"If a man say 'I love God' and hateth his brother, he is a liar; for how can he love God whom he hath not seen when he hateth his brother whom he hath seen?"

"Woe unto him by whom the offense cometh; it were better for him * * * that he were cast into the sea, than that he should offend one of these little ones."

"For with what * * * measure ye mete it shall be measured to you again."

—CHRIST.

THE MOUNT VERNON LEAGUE.

By O. D. JONES, Edina, Mo.

PRICE, 50 CENTS.

L. G.

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INTRODUCTION.

THE object of these chapters is to present and teach and cause to be taught, in a practical way, the plain all-pervading political truths laid down by the Nazarene. He was a great political as well as religious teacher; he dwelt upon and illustrated the duties of man to man in this world, and the course of conduct to bring happiness here, as well as his duties to the Creator and his happiness hereafter. The greater part of his teachings relate to the duties of man to man, as seven of the ten commandments do to the same set of duties. It is not intended to treat of or teach or criticise religion, or the duties of man to the Creator. There seems now to be a surfeit of that kind of teaching; the church and clergy are engaged in that field. It seems in all times to have been the tendency of professional teachers of all religions, to ignore more and more the practical questions of every day societary life and to dwell on the mysteries of the unknowable and unknown; to appeal more and more to the religious nature and credulity of men.

The Nazarene said "By their fruits ye shall know them." We have a right to cast about in our day and generation, note and inventory the society, political and aggregate fruits of their teachings, the avails, the harvest of it, as we see and find it in this world. The intelligent observer is compelled to admit it is not a flattering prospect. A general survey of Europe and this continent where the church has had full sway and power for a thousand years in the former, since its discovery in the latter, shows the so-called Christian nations of Europe in a state of armed neutrality, and it now seems entering on a new career of naval and military expenditures and savagery. On this continent, in our own country, a great clamor of the wealthy class is seconded by our higher paid clergy, for increase in our armies and navies to be used in the policy of imperialism. It is estimated that in Europe a least 11,500,000 men are kept in camps and barracks and in incipient mobilization, to protect one Christian nation from another; for centuries their policy of "the balance of power," or the morality of brute force, is the acknowl-

edged one at their international council tables. On these subjects the ruling powers of Europe have no morality. And yet in those countries there are established churches and clergies for centuries supported by law, and taxes levied on and collected from the people. And this morality or the want of it, is the fruit of centuries of their teachings. They all teach the doctrine of the divine right, agency and appointment of temporal rulers, and claim they are the agencies appointed by the Creator, to conduct the civil government of men; and they teach and practice the doctrine of the union of church and state.

Our immortal Declaration of Independence of 1776 was a new departure in the world's history in the matter of the civil government of men. It denied the rightful or healthful effect of the union of church and state and the divine right of kings and their divine appointment to rule. It is a practical application of the doctrines of the Lord's Prayer, or the Fatherhood of God and the brotherhood of man and the Golden Rule to the political civil government of men. For a century it bore the fruits of "life, liberty and the pursuit of happiness," and moral and material prosperity, such as was never known before in the history of the world. But now the flood of political and religious corruption from Europe, has come upon us, and the issue is clearly made, shall we be Europeanized and the Christian doctrines of the Lord's Prayer and the Golden Rule and the Declaration of Independence, as the head of the corner of republican self-government be overthrown? In the meantime, as one of the fruits of this increasing flood of corruption, since the sixteenth century, the Christian doctrine of opposition to and prohibition of usury, or taking interest on money, has been entirely silenced and overthrown. The average citizen now thinks the practice of usury or taking interest on money is as much an integral part of Christianity as the sacraments. The result of this practice of paganism, the cancer that has eaten out the vitals of the society and nations of antiquity, is that now the so-called Christian countries of Europe and this continent are rolled in webs and meshes of debt, that to pay the interest and taxes absorbs all their annual productions of wealth above a bare living for the wealth producers. Not one of these nations can more than pay its annual interest and taxes and support its naval and military establishments. Not one of them is taking any steps to liquidate its public and private indebtedness. In-

deed, there is in Europe and has been for a century, a tacit understanding and conspiracy between the ruling royalties, clergies, aristocracies and the Jew and other usurers, that those nations shall be bonded for debt, until they can only meet the annual interest and taxes. In the last thirty years this policy has been imported to and planted in the virgin soil of the western continent and its republics, our own among the rest.

This is the fruit of one thousand years of the teaching and preaching of the official professional church and clergy. It is no use to deceive ourselves longer; the outlook is not assuring; the truth is we are reaping the bitter fruits, the apples of Sodom, of a religious and political apostasy, and unless there is a timely return to first principles and a revival of the love for the doctrines of the fatherhood of God and the brotherhood of man, as taught in the Lord's Prayer, the Golden Rule and the Declaration of Independence, republican self-government is doomed to perish from the earth.

The pure principles and truths taught by the Nazarene, that were destined to and were ushering in a new era in the world's political history, are being obscured, hidden and buried under the rubbish of the Judaism of the old Hebrew Bible, written by the Hebrews of themselves. It does not teach the fatherhood of God and the brotherhood of man; it teaches the very opposite of it. It taught and teaches that Jehovah was only the father of one family or race of men, the Hebrews. That they were his chosen and peculiar people; that they had a perfect right and he even commanded them to exterminate other races, families and nations of men and take their homes, fields and vineyards and appropriate them to their own use. That he was cruel, partial, vindictive, blood-thirsty, jealous and unforgiving. In a word, it antagonizes absolutely and irreconcilably the doctrines of the Lord's Prayer, the Golden Rule and the Beatitudes. It does furnish the fundation for the doctrine and practice of the union of church and state, the divine right of kings and rulers, the right of the Jew to practice usury on the rest of mankind and all the abominable and brutal practices of imperialism now practiced by the monarchies of Europe.

The utter failure of the official church and professional clergy to inculcate and inspire the noble and pure morality of the Nazarene, on the subjects of the duty of

man to man in his political and national relations, is painfully apparent.

History shows that every advance made by the people to higher grounds and better protection of their life, liberty and pursuit of happiness, has been opposed by the official church and its leaders, denounced by the higher paid clergy with only a few exceptions. They have always been in league with the royalties and aristocracies and now are with the usurers and seeking to serve their purposes, in keeping the people in subjection to the "powers that be." No nation dominated by their influence ever has had or now has any hope of maintaining republican self-government. No nation ever had or now has a public school system or means for the better education of the people, by their permission; it does not serve their purpose. France never had a public school system until after the revolution; nor did we as a nation have one of any efficiency until after ours. England has only shortly since began to taste the fruits and effects of a public school system, and all done in that direction has been done in spite of the aristocracy, established church, and higher paid clergy; the same may be said largely of Prussia and Germany, while Spain, Portugal and Austria, where illiteracy is densest and morality at a low ebb, have little if any public school advantages.

On the subjects of race and national relations and international law and the rights of races and nations as to each other, they actually teach and practice immorality; the barbarity and brutality of the old Hebrew Bible. One who thoughtfully listens to the sermons of the clergy, the church circles, Sunday school addresses and lessons and reads their literature, cannot but be impressed with the absolute want of any teaching on these subjects and the aimlessness of the discourses from these standpoints. They are subjects, nine cases in ten, that have no practical political importance; disquisitions about theology, divinity, or how and who will finally get to heaven and what we will do when we get there. If anything to move or stir is attempted, nine times in ten it is an appeal, to scare or move on the sympathies or emotions of weak people, to induce them to join some religious sect or denomination. There is almost an absolute dearth of teaching that inculcates political morality and deep sense of the political duties and rights of men; not only that, but the little of affirmative teaching on that subject antagonizes the prin-

ciples of the fatherhood of God and the brotherhood of all men. They actually do not teach the doctrine of the Lord's Prayer and the Golden Rule. They usually take their texts and subjects from the old Hebrew Bible, that followed out by their own or the hearer's deductions, and inferences actually negative these doctrines. I have listened for forty years to Protestant preaching; I do not now remember to have heard the Lord's Prayer or the Golden Rule taken for a text. I know I never heard the doctrine of the fatherhood of God and the brotherhood of all men, elaborated or emphasized from the pulpit or by the church press. They are always drawing the line between those they denominate "the saved," and those who are not and draw and assert distinctions between them, that, if believed, would make bigots on one hand and if not, as is usual, has a tendency to inspire contempt for the whole teaching.

We have just had an event in our history to test the moral sense of the nation as to its conscience on the subject of the rights of men as races and nations. During the winter and early spring of the year 1899 the administration waged a war of slaughter and extermination, if the papers that support it are to be believed, against the Filipinos. It was done in open violation of the Constitution and of every principle of honor and humanity, against a people who, less than a year ago, were our friends and allies, and who hailed us as deliverers. What has been the voice of the official church and higher paid clergy on this national iniquity and shame? Have they stood up in the name of him who said "They that take the sword shall perish by the sword," and condemned the men guilty of this blood-shed? On the contrary, the meanest and most cruel, the most inhuman and brutal utterances, commanding and urging that wholesale slaughter and the subjugation of that people, whose only crime was an attempt to repeat and imitate our early history as a nation, and stand on the rights of men as set forth in our Declaration of Independence has been spoken by the higher paid clergy and those closely allied to it. We cite as instances the article of Bishop Hurst in Harper's Weekly, urging that we retain the Philippines, to repeat and exemplify in them the beauties of England's colonial policy in India. The statement of General Shafter in the "men's club" of a Presbyterian church, to the effect that we should subjugate, humiliate and govern them, if to do it we are com-

peled to kill half of them. The recent statement of the "Zion Herald," a Methodist church paper, that "the Methodists are imperialists."* If one church organization as such, or any body of the clergy, has spoken out in plain condemnation of this national infamy, we have not seen or heard of it. It has been done by men and women of the people, as was done by those who educated and led the people to rebel against the religious political rule of George III. in 1776; who led, educated and agitated the people of France to rebel against the religious political reign of the DeMedici and the Louises in France, in the revolution of 1789; who led the people of Mexico and South America to rebel against the religious and political despotism of Spain, and overthrow it there, and later in Cuba and Porto Rico.

The New Testament and the Christian church till the sixteenth century condemned and outlawed the practice of usury, or taking interest on money; since then the Church of England led off in the apostasy to it. It is said that John Calvin was the first Christian minister or priest, who prostituted his pen to the defense of the practice; whether the first or not, it is certain he did it. And certain it is now, that the higher paid, and the higher clergy generally, are silent or actual defenders of it. It is a lamentable and humiliating fact of history and patent today on the face of affairs, that the ruling and wealthy class always have had and now have the tacit and actual support of the high paid ruling clergies of the world in all their despotic schemes and plans.

On this continent republican self-government is one of the direct results of the practical teachings of the Nazarene; the doctrine of the duties of man to man, has taken hold in spite of official church and clergies. The republics stand as the last representatives and witnesses of His sentiments among men; they are the twelve apostles, the last hope of the world to stand up against the tide of European and Eastern corruption of church and state, as the van of the west of the race, rushes into the rear and the hives of the east; the race having at last circumnavigated and traversed the globe. The republics of the western continent are now assaulted with the corruptions and apostasies of the east; the fate of the race trembles as in the balance. The question of the hour is "Has the salt of the

* Archbishops Kain and Ireland both have recently urged the President to send 200,000 men, if necessary, to exterminate the male population of the Philippines.

earth lost its savor?" if so "Wherewith shall it be salted?" If it has it will be treated here as it is now being treated in Europe and the east, "Cast out and trodden under the foot of men." To do what they have thus far done, the republics were compelled to repudiate the official church and divorce the state from it. This has so far also delivered them from the two other members, and curses of the union of church and state, the army and navy. Look at the fruits of the official church; every nation that has united state and church is groaning under the burdens of perpetual debts to pay for cruel wars and to sustain crushing armies and navies. Since the Spanish war to free the Cubans from the religious despotism of Spain, the official church and clergy of England, and its corrupt and brutal ruling class, have rushed in upon us and demanded we shall unite with England and declare war on the rest of the world to help her carry on her brigand buccaneer policy of imperialism. She announces to us with great assurance that "The Latin races and religion" is a waning moon in the western sky; we must assail and subjugate them. She attempts to appeal to our clanish, brutal race and religious pride and prejudices, to enlist us in a series of religious and race wars, in which we would richly deserve, if we engaged in them to be, and ten to one would be, overthrown. Our ten per cent of tory maniacs are fully determined, if possible, to drag us as a nation into that sea of blood and fire after England. Indeed, they think they are succeeding. They think if they can seduce and debauch the elder of the twelve sister republics, to give up the Monroe Doctrine and policy of the league of the republics, under which the younger ones of the Latin race and religion have risen and so nobly stand, then they can easily overthrow, subjugate, humiliate and destroy them one by one. It would take a pen dipped in blood and fire to write the fruits of official church and its political purposes and policies in the past and for the future. We see it and its higher paid clergies largely today (of course, there are many noble exceptions) champions and advocates of the crudest and most inhuman measures, by which the rights of men and women and children are trampled into the earth.

If a man has a mind and heart to study and understand the teachings of the Nazarene, he does not need to go to college, university, or school of theology to do it. The all pervading truths of his morality and political economy, of the duties of man to man, are as general as the laws of

gravitation, light, warmth and life. He no more needs to go to such schools to learn the doctrines of the fatherhood of God and the brotherhood of man, than to learn not to rob, steal and murder; or to learn to do to others as he would have them do to him in the relations of life. He need not go to school to learn to teach, practice and exemplify those plain and simple truths. Rather he goes to learn the old Jew system of theology or godology; to deprave for a life-time of things of which he and other men from the nature of the case know nothing; to learn to obscure and hide under a multiplicity of words, the plain, simple teachings of every day life as taught by Christ; to learn to defend the history and make plausible the revolting and bloody deeds of official church and state; to swing the censor of moral chloroform, to stultify with ignorance and deaden the moral natures of men so they will submit to such astounding conditions as are crushing them into the earth today. To that end the financial and industrial despots, make donations of their stolen wealth to establish schools of theology, or godology; to that end the classes send their sons for years to study useless lore, to deprave their moral natures, to fill them with false theories and cruel and misleading ideas. The longer he remains in the stifling atmosphere of those moral charnel houses and mental morgues, the less he is worth to mankind.

The Nazarene made no claims to scholarship; his teachings are so plain that a wayfaring man, though a fool, may understand. He did not write a word to leave behind him. His discourses were to the poor, unlettered, half-clothed, neglected of the people; "the common people heard him gladly." To the well-fed classes of the cities he was "a walking delegate," a tramp, a teacher of communism, a Socialist and anarchist. None of the mysteries or mysticisms of theology or godology hang round his teachings; not one of his followers would have understood it to hand it down after he was gone, if he had taught it. None of them claimed to have any such revelations or learning; none of them had the sublime and placid impudence to dub himself or seek to be dubbed "Doctor of Divinity." That doubtful honor was reserved for the modern clergy, pampered and fed on the money of usurers, in schools founded by extortioners and robbers, his pockets lined with passes of railroad corporations. He studies languages and languages, homolitics and homolitics, to not understand the

Lord's Prayer and Golden Rule. The longer he studies the less he cares to learn or know of either.

The object will be to show and teach that the principles of republican self-government are taught in the Lord's Prayer and the Golden Rule, as set forth in the immortal Declaration of Independence. That the principle that "governments derive their just powers from the consent of the governed" is easily and clearly deducible from the teachings of Christ and the Christian doctrine on the subject of human government. That his teachings are practical and lay their stress on the duties of man to man in this world; that a true teaching of his doctrines leads to the establishment of republican self-government as the legitimate form of human government in the world.

History is man's great teacher. It records the acts and doings of men; it is the laboratory in which to study the science of the moral and mental world. It enables men of the true learning and study of it, to generally forecast and foretell the future with the certainty that the chemist can foretell the action of certain chemicals brought together. Human nature is generally the same; under like circumstances and conditions its general actions in a national and general way will repeat itself; hence the maxim that history repeats itself. To one who only knows and understands what he and his generation has seen and now sees, it must be confessed the outlook for the future of republican self-government is dark; that now and for thirty years the reactionary influences in the world whose tendency is to class and class domination is for the time seemingly in the ascendant and triumphant. This is due and to be attributed to the general practice of usury and the influence of the organized Jew money power of the nations. But to the person whose view of the field by reason of a study and a knowledge of history extends back over centuries, it is only a temporary relapse and only awaits a revival of the love for and confidence in the great underlying truths and principles taught by Christ to go on again as never before. True the money power corruption and the crimes of imperialism seem again to have claimed and taken a new lease of vitality and life; but their very brutality and outrage of human rights will raise a storm of indignation that will soon stamp it into the earth. Think a moment of the doings of united church and state, of Henry VIII. and George III., of Cromwell, the De Medici

and Louises of France; of Governor Tyrone in 1774 making a tour through the county seats and counties of North Carolina taking her leading and advanced men prisoners to his headquarters and there making a general execution day and hanging twenty of them, because they believed and had asserted that governments derived their just powers from the consent of the governed. That was an example of what toryism would have done in each state of the colonies if it had had the power. Yes and it still has the spirit and purpose to repeat it if it had the power. It is today no better in heart than it was then; it has no conscience; it does not hesitate at bloodshed, murder and national robbery to carry out its purposes. History must be better taught and its lessons better impressed on the minds of the young. It not only is not taught by the cruel and corrupt classes who now largely dominate and influence the city, the church press and pulpit, but its lessons are hidden and actually perverted. All facts and incidents of a nature to stir up political sentiments and truths that might create antipathy toward England, who has been the evil genius and enemy of our nation and government, and the principles upon which it is founded, are now expunged from our school books, our college and church and as near as possible all our national literature. In its place is sought to be taught a vulgar race religious prejudice, against all other nations, and that blood is thicker than water; that the English speaking people can make war on and overthrow all other races and tribes of men and therefore ought to do it.

But a teaching of the facts and truths of history alone will not avail. It must be accompanied by the inculcation of a sound humane secular morality that pertains to and directs our conduct and doings toward men as races and nations in this world. The Lord's Prayer and the Golden Rule are the only enduring foundation and source of such a code of morals and secular morality. They are easily taught; indeed the truth is indigenous to the unpolluted and uncorrupted human mind, nature and heart. In fact, the corrupt cruel, religious and political classes have been engaged for centuries in the enterprise of obscuring and hiding them under the rubbish of Judaism as taught in the old Hebrew Bible. When once an organized effort is made to teach those plain all pervading truths the revival will seem almost miraculous.

The study of the principles of political economy is to

the societary and national health and well being, what the study and knowledge of the laws of physiology, hygiene and health are to the physical man. It has become absolutely necessary under the conditions of modern civilization in societary life, as it is to the laws of the health of the individual.

"No man is good enough to govern another man without the other's consent. When the white man governs himself that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism. Our reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it."—Abraham Lincoln.

The following is a Japanese estimate of the candor and honesty of European and American teaching and practice of the teachings of Christ. When it is remembered that Japan was the first Asiatic nation to arouse and investigate our morality and religion and that the following words are true, it ought to make our faces burn with shame:

"Neither in Europe nor America is the religion of Christ faithfully followed by any government. No amount of twisting of the meaning of texts would suffice to prove that the American worship of the almighty dollar, or that the seizure of territory practiced by Europeans, is Christian. It amounts to this then, that in the West the Christian religion is followed when it does not come into conflict with state interests, but no further. When Christ's commands and the exigencies of modern polities are in direct opposition to each other the former have to give way. With Christianity in Japan the same rule will doubtless be followed, says Mr. Kimura, and hence there is no real objection to Christianity being publicly recognized subject to the above condition."

The Golden Rule is based on human and animal instincts and laws of self-preservation. The laws of a true human self-love confined to proper limits are a matter of instinct to perpetuate self and race. Men and animals shun harm, danger and evil to self and offspring, as well as seek all real and seeming good. These instincts respond to the five senses and the parental, conjugal and filial affections. They are positive and propelling in their nature and must be limited by reason, or they may lead to excesses that cause

evil and suffering. The Golden Rule is that law and limitation; it determines the extent to which we may indulge our appetites and passions. It says put yourself in the place of the person to be effected, by your act or conduct, and if you would choose not to be so effected by the act and conduct of another, the thing is wrong. The rule is absolute and as unerring as human animal instinct; in fact it is the rule of instinct and reason combined; it takes some degree of reason and intelligence to apply it. It is to human society what instinct and reason are to the individual; he cannot live and perpetuate life and his kind, bereft of reason and instinct; no more can society live and perpetuate itself in a state of general violation of that rule. Indeed when men generally ignore the duty of obedience to it, they ignore the dictates of natural instincts and reason. This can be done in a degree and still society exist; but disobedience in any degree is an abnormal and diseased condition; the degree of danger increases or diminishes, in ratio to the degree of disobedience. Like a state of physical disease, it has no stopping or stationary point. It is growing deeper seated and more dangerous, or it is in some degree yielding to better conditions and tending to disappear. So the ills that come to society by a violation of that rule have no stopping or stationary point; they are either growing more chronic and acute or in a tendency to disappear.

At the World's Fair Parliament of Religions at Chicago, the Lord's Prayer was translated into the languages of the representatives of the different religions. After an examination of it, each said, "it is all right, there is nothing in it contrary to my religion." Archbishop Gibbons led, and all joined in repeating it as an opening exercise. It seems that was one of the most hopeful incidents of the world's modern history. That prayer repeated on one of the greatest occasions, in one of the greatest cities of the world's republic, the creator and sustainer of the Monroe doctrine, by the accredited representatives of the world's religions, was the most authoritative act and seal of the world-wide wisdom of the Nazarene, ever accorded him, or any one in the history of the race. At the same time the most solemn endorsement of the doctrine and principles of republican self-government.

The grounds here taken on which to establish the Mount Vernon League and its teachings are new in the limits to which they are confined. It is middle and conservative; it does not assail any man's religion as such. In

criticising official church and its abuses, the promoters of the French and other great revolutions, Voltaire, Rousseau, LaHarpe, Paine and others made a mistake in assailing the Christian religion as such and the claims of its founder, to the respect of mankind. It finally became a great source of advantage to their adversaries. When the claims and practices of official church clergy and aristocracy were exposed to the thinking public, and quickened conscience, and were condemned, their only last refuge was, as that of the hypocrite always is, to say, we are persecuted for righteousness sake. These assaults on Christ gave them seeming proof for those assertions. The political reformers taught the political doctrine of the brotherhood of all men and liberty of conscience in all matters of religion. On further investigation they were compelled to admit, that Christ was the first unequivocal teacher of the doctrine of the brotherhood of all men, and they were thus put on the defensive. Convicted of one fault tended to unarm them before the people. While in fact all and more than they charged against the religious classes generally was true, yet having taken one defenseless position and compelled to recede from it, had a damaging effect on their influence. It not only was defenseless, but was impolitic, inconsistent, with their own well known and well taken ground of liberty of conscience in all matters of religion. It was not necessary, or just or even politic, if no higher motive governed, to assail Christ in the character in which a belief in him, became a part of a man's religion and effected his beliefs and hopes concerning another world and existence. If a man believed with them, and now believes with us, the doctrine of the brotherhood of man, it was not theirs and is no matter of ours, whether he made the doctrine of the fatherhood of God and the sonship of Christ, the major premise in the reasoning by which he came to that belief, or did it by some other route or process. We shall not assail any man's belief or religion as such; that is a distinct subject of inquiry; its doctrines are framed and intended to influence and effect man's being and well being in a world after this; with that we shall have nothing to do. But there is another side of His life and teachings that effect and were intended to effect us, in our conduct in this world. In this investigation we do not intend to be drawn aside from our purpose or become heated or prejudiced, or allow our reason to be clouded by next world religions, beliefs, unbeliefs or prejudices. It is here and now, that our

conduct effects each other in our social and political relations; by that conduct we now effect each others' well being and make or unmake human character at least for this world. This field is ample and white to the harvest; it has been and is now neglected. It will be admitted that the inculcation of just rules of conduct is all-important to the well being of man and nations in this world. This much must be admitted by the clergies and teachers of official church, who lay their stress on a teaching that is to yield its fruits in the next world, that character is formed in this. And while we shall plainly point out the mistakes and crimes of official church and clergy, as to its effect on men in their political, social and industrial rights in this world, as the fruits of their teaching, we shall not and do not intend it as a criticism of their religion or next world beliefs. We propose to try to set forth the duties of man to man in this world, as taught by Christ, as a gospel and system of secular morality and present temporal salvation, to save us from ourselves, as individuals, communities and nations.

It must be admitted that the greatest ignorance or want of appreciation of the social and political teachings of Christ as to the duties of man to man in this world have existed among religious teachers from the earliest time of his era. We hear a man ever since then quoted as the greatest expounder of his doctrines exclaiming: "If in this life only we have hope in Christ then are we of all men most miserable."—Paul. As much as to say his teachings concerning the political and other duties of man in this world as a system of secular morality and political economy are naught. Even of less importance than the teachings of other men on the same subject. It was and is a wholesale depreciation and depreciation of the effects of his teachings outside of a religious or next world view of them. The man who made the exclamation was wholly unappreciative and ignorant of the sublime effects of his teachings, of the secular and social duties of man to man in this world and the happiness they were intended to and their practice would certainly cause among men. It says if we only have hope for good and happiness in this world, because of our belief in His teachings and practice of his precepts in their effect on men, then as Christians, professors and confessors of that faith and practice "we are of all men most miserable." It is the poorest of all teachings and faiths for this world. That saying is quoted today and expounded at great length by the teach-

ers of theology as containing an all important truth, when in fact it is rather the assertion of an ignorant, narrow mind, the vaporings of a religious enthusiast, who only shortly prior to that assertion, had been engaged in putting the adherents of that faith to death. It proves how unsafe are the sayings and teachings of the religious enthusiast in the matters of every day life and the social and political duties of man to man in this world. We hear that man exclaim again in the same narrow and unappreciative spirit and ignorance: "All power is of God. The powers (political) that be are ordained of God." This narrow and ignorant saying of his is now and always has been quoted by the cruel and bloody minded apostles of union of army, navy, church and state and passive obedience and non-resistance to the exclusion, overruling and silencing of Christ and His teachings in the Lord's Prayer and the Golden Rule.

The necessity for the better teaching of the secular morality and political economy of the doctrine and precepts of Christ become daily of more importance. The official church and higher paid clergy never have taught it; they will not do it now. To do it they would be compelled to break off alliances and relations of too long standing and of such power and influence it is not to be expected. Indeed any distinct effort in that direction by one would most likely be suspected by other denominations or political influences and cause jealous criticisms and criminations. The magazine and more expensive newspaper service is nearly all in the hands of those interested in preventing any real or healthful teaching in that direction. The party and political leaders and press as such, deal in generalities, are often insincere, one side ridicules and discredits the teachings and statements of the other, while all feel they have too much immediately at stake to "hew to the line and let the chips fall." They deal only with the symptoms and not with the causes of societary disease. The college and university life of the nation, like the capitalistic and syndicate press, with few exceptions, is prostituted to be the apologizers and pettifoggers of the privileges of the classes. None of these agencies ever were, or ever could and cannot now be relied on to teach the true principles of societary and individual duty. It has always been done by the people and their chosen leaders; by men of moral and mental stamina who stand up and rebuke wickedness, selfishness and crime in high places.

The situation is a grave one; none but a light and

trifling mind will fail to be impressed by it. All that has been held dearest in the life and career of the republic is at stake. The head of the nation for the time seems turned; it is the case of a family that has lost its ancient landmarks of morality and industry, its habits of honesty and frugality, and turns to the advice and embarks in the schemes of wild, conscienceless, and lawless swindlers and murderers. Our military, navy, speculating and higher paid clergy of religious class, not ten per cent of our poulation, seem to have resolved they are the nation and only have to assert themselves. All this froth, foam and fume of idle, ignorant, blatant, purse proud classes, because, forsooth, we have met a poor old decrepit fourth-rate monarchy enfeebled by the union of church and state of the sixteenth century, and by blundering and stumbling and in spite of a corrupt commissary department that gave the army as rations condemned and improper food, did finally overthrow her military and naval power in the West Indies, and with the aid of the Filipinos in the Philippines. As a nation we are being apostatized by this corrupt class and its organs. If they are permitted to go on their influence will be that of a morally corrupted and debauched son on the morals of the rest of the family. Steps must be taken to arrest it and condemn its example and teach better morals. This is the problem that confronts us. How can it be done? It is a common sense practical question; it will have to be dealt with in a common sense and practical way.

Mount Vernon was the life time home and final tomb of the Father of his Country. First in war, first in peace, first in the hearts of his countrymen. It is the Mecca, the most sacred and purest shrine of American patriotism. We must have a series of articulated organizations, a league of organizations. Then let us call it the Mount Vernon League. Let the organization be simple. At least three and as many more officers as each organization may choose; a president or moderator, a secretary and treasurer. In those that need them there can be a corresponding secretary, librarian and other officers.

Let the object of the organization be: First to study and inculcate a sound secular morality of the duties of man to man in this world. Second, to study and draw from it the moral and political lessons of history. Third, to study and teach the elementary principles of a sound and pure political economy. Fourth, to teach and inspire a pure

and intelligent patriotism. Let all persons over the age of 14 become members. Let each and every league have as good a picture of Washington as can be obtained, over it the stars and stripes. On its right hand in large, clear type or letters the Lord's Prayer, on the left the Golden Rule; and beneath them this clause from the immortal Declaration of Independence: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these ends governments are instituted among men deriving their just powers from the consent of the governed." Let the exercises consist of music and singing patriotic songs, and repeating in concert the Lord's Prayer, the Golden Rule, and that clause of the Declaration of Independence. Then lessons to teach and illustrate one or more of the great objects and purposes of the organization. Teach by lectures, short addresses, select readings, papers, discussions, all the means that will suggest themselves to the intelligent lover of those principles. Have meetings once a week. The methods of the Sunday schools could very profitably be followed by a lesson leaf with suggestions, central truths and references to authority for home readings, and thus have uniformity of the lessons; the text for everyone might be taken from the sayings and teachings of the Nazarene; or they can be interspersed with pertinent quotations from the sayings of the greatest and best men. The truths of the lessons ought to be practically applied to the present, of course always avoiding partisan discussions or assertions to offend the political and religious views or prejudices of all persons. The field is inexhaustible, limited only by the interest and talent of those who direct and conduct the lessons. There must be a revival of the Declaration of Independence, or the republic is undone.

"It is not surprising that the spirit of revolutionary change, which has so long been predominant in the nations of the world, should have passed beyond politics and made its influence felt in the cognate field of political economy. The elements of a conflict are unmistakable; the growth of industry and the surprising discoveries of science; the changed relations of masters and workman; the enormous fortunes of individuals, and the property of the masses; the increased self-reliance and the closer mutual combination of the working population; and finally, a general moral

deterioration. The momentous seriousness of the present state of things just now fills every mind with painful apprehension; wise men discuss it; practical men propose schemes; popular meetings, legislatures and sovereign princes, all are occupied with it—and there is nothing which has a deeper hold on public attention.

“But all agree, and there can be no question whatever, that some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor. The ancient workmen’s guilds were destroyed in the last century, and no other organization took their place. Public institutions and the laws have repudiated the ancient legion. Hence, by degrees it has come to pass that workingmen have been given over, isolated and defenseless, to the callousness of employers, and the greed of unrestrained competition. The evil has been increased by rapacious usury, which, although more than once condemned by the church, is, nevertheless, under different form, but with the same guilt, still practiced by avaricious and grasping men. And to this must be added the custom of working by contract and the concentration of so many branches of trade in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the masses of the poor a yoke little better than slavery itself.”—Encyclical Letter of Pope Leo XIII., May, 1891.

The first eight chapters herein were submitted to a Roman Catholic clergyman for examination and criticism. It was done with a painstaking, broad, Christian charity, that has challenged my admiration. He says they are unjust in some instances to his church. It never did and does not now teach the doctrine of the divine right of kings; that is a teaching of Protestantism; of this I am convinced. The defense of the temporal power of the popes by Cardinal Gibbons is not put on that ground. He says:

“The church was the first teacher to proclaim to the world that man as man, has no right of dominion over his fellow creatures.” He calls attention to the fact: The great Magna Charta, “that was wrested from an unworthy king by the Catholic clergy and nobility,” embodied the essential principles of modern civil liberty. This too, must be admitted. But it does not assert the principle of government by the consent of the governed, only as it is implied by demanding and asserting those rights. He cites the early teachings and arguments of St. Thomas Aquinas

as follows: "Society is natural; society implies government: therefore, government is natural. Society is natural for two reasons: Man has needs to be gratified and faculties to be exercised. The due gratification of the one and the exercise of the other cannot take place if he lives alone. Nature has provided the lower animals with food, covering, and the means of defense, or at least of flight. Man has none of these, but reason whereby he can procure them. One man, however, cannot do all this by himself. Division of labor is necessary, and this means that men should live together and combine the results of their efforts. Again, man alone of all animals, possesses the faculty of speech, and this cannot be exercised unless he lives in the company of others. Now, if it is natural to man to live in society, there must be some government. For if a number of men live together each one will seek his own good, and there will be no common action, but endless strife, unless there be somebody to point out and enforce what is for the common good." This, we pronounce almost the perfection of reason, and assent to it every word. He says Aquinas also teaches "The object of government is the welfare of the people." "That human law is law only so far as it is derived from natural law; if it disagrees with natural law, it is no law at all, but rather a corruption of law; just laws bind in conscience, while unjust laws do not. Laws are just when for the public good, when they do not exceed the power of the law giver and when the burdens for the common good are imposed in due proportions; if they are wanting in any of these conditions, or if they are opposed to the spiritual good, they are not, strictly speaking, laws at all, and carry no moral obligation." Of the right of revolution, he says: "If the people have the right to choose their ruler, they also have the right to depose him when he becomes a tyrant. Such conduct is not sedition, rather it is the tyrant who is guilty of sedition." It must be admitted those words do teach the doctrine of government by the consent of the governed and the moral right of revolution. It is a matter of gratification to learn, this great man in the thirteenth century, taught that doctrine, that was later sent forth in our great Declaration of Independence. It shows to my mind why the adherents of that faith in Switzerland, in France, Mexico, the South American republics and the Philippines, have been the most strenuous and boldest supporters of it. It helps to confirm the opinion that that doctrine is the real Christian

one, on the subject of civil government. It is the "natural law" imposed by our father on the world of mind, the same as the laws of attraction and gravitation on the world of matter. It is "the natural law" that asserts itself when general intelligence has come and the extraneous unnatural force of human ignorance and despotism is removed. If these pages can assist in arousing the clergy of that church to a review, a re-assertion and teaching of that great doctrine to the masses of the people, a great work will have been accomplished to help enshrine the love of republican self-government in the hearts of men in the world.

The labor and research of writing these pages and the developments of the last three years in Europe and this country, have modified many opinions formed under Protestant teachings and literature. It grows clearer, daily, that on the subject of human self-government, it is apostatized and growing more and more to favor and uphold Judiac imperialism, monarchy, and financial and industrial despotism. It is recalled that Hobbs, a Protestant, taught that the right of revolution and resistance of tyrants did not remain in the people; that the mere fact of an ipso facto government, made it moral sedition and crime to oppose it, no matter what its character or conduct. And this damnable doctrine of despots, the most abominable ever taught by men to men, was taught for centuries by the Church of England. The world is shocked and dumfounded today at the spectacle of an almost united higher paid official Protestant clergy and church press, in England and this country, in support of Mr. McKinley for re-election; to see them giving aid, comfort and support to the merciless wars of criminal aggression, being waged in the Philippines, Africa and China. At the same time another fact as astounding is the spectacle of Archbishops Ireland, Kane, Chappel, and Cardinal Gibbons, the Vatican and Pope, united with them in supporting the McKinley war in the Philippines, and calling for his re-election to secure his assistance in retaining the church property in Cuba and the Philippines. At the same time, the bishops, priests, laity and church press of the Roman Catholic church of this country, are almost unanimously opposed to these wars and conquests of Anglo-Saxon race religious imperialism.

In this country, a man's religion is his own; no other has any right to call him in question concerning it. But we should remember the forms of church policy, govern-

ment and administration that control it, give these men their positions, and thus unconsciously exerts a political influence over us. In this sense and this spirit, we will be permitted to refer to the fact that these men who now use their positions in favor of wars of criminal aggression, conquest and imperialism, are not chosen by the people they claim to serve, who pay them for their services and who they are thus attempting to influence in political action. The polities and church governments in which they secure these positions, are filled by irresponsible one-man power; are positions to which they are not called by the vote, choice or voice of the people. It is natural they do not thus feel responsible to the people for their positions, nor the use made of them; that they should have imbibed the spirit of disregard for their choice and interests and feel themselves elevated to places of power above them; and thus feel safe in the use and prostitution of them, to the ends of the class who put them there and to whom they look to retain them. But even they can be reached by the public opinion of this country and made to feel that neither the cause nor the servants of the cause of human despotism are popular or service profitable in this country; that the people do all the paying in the end and will in the end discern and find out the despot and his tools.



POLITICS OF THE NAZARENE.

CHAPTER I.

THE FATHERHOOD OF GOD AND BROTHERHOOD
OF MAN.

AFTER this manner, therefore, pray ye, said the Nazarene:

Our Father, who are in Heaven, hallowed be Thy name. etc.

This prayer clearly teaches the doctrine of the fatherhood of God and the brotherhood of man. He was teaching His followers "how to pray," how to address Him and for what to ask. He certainly would not have taught them to use a wrong address, to assume an error nor to ask for the impossible. He taught them and us to assume, to take for granted, that His Father is ours, the Father of all of us. If that be true, then He and we are all the offspring, the children of the same Father, hence brethren. We are thus plainly taught in a simple, almost pathetic way, the doctrine of the fatherhood of God and the brotherhood of man. This pure and simple teaching meets a responsive chord in the unpolluted human heart, and the highest dictates of unperverted human reason. History re-echoes the question of the ages, how shall men find out God? We have asked it of each other. On an appeal to reason, we have the facts; we are surrounded on all sides by evidences of design; the seasons come and go, the planetary systems make their revolutions with the unerring certainty of machinery. All we have learned by observation and reason teaches us to reason from cause to effect, or effect to cause; teaches us that every effect must have a cause. We cannot comprehend the existence of things showing design, without being led back to an adequate mind, cause or Designer.

Thus by easy steps, without violence to our reasoning powers or moral nature, we come back to the great, intelligent, first cause, the unknown God, or as Christ tells us to call Him Our Father. To Him is as far as we can go. He is infinite; we are finite; the less cannot comprehend, understand, conceive or take in His character and being. The man or men who pretend to have done it are guilty of a false pretense. If He is our Father and we are His chil-

dren, then He imparted to our parents all their and our natural affections. To do that He must have possessed them, in at least as great a degree as our parents do. We cannot understand how he could have imparted them to us otherwise. Our laws of thought teach us He could not impart that which He did not have. Then He not only is our Father, but also a loving and affectionate one, at least as much so as our natural parents. If this be true, does he know we are here? Does He know or care to know what we are doing? An appeal to our knowledge of our own paternal affection answers that question. He does care to know and does know what we do. If so, how must He feel to see us unjust and cruel to each other? Does it not pain Him to see us act thus toward each other, as much at least as it would for a just and good parent to see his children treat each other in that way? If we were taught to believe and did believe these things as actually existing; that He looks upon us with every affection; that He sees what we do; that He loves each and every one of His children; what a dignity and importance it would lend to human conduct and the duties of man to man. If so, the following words of the Nazarene would have a new meaning to us:

"Then, said He unto His disciples, it is impossible but that offences come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck and be cast into the sea than that he should offend one of these little ones." One who was of His day and heard His teaching and was imbued with His spirit, said, "If a man say I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." These humble words include a proposition of mental and moral philosophy; we can only impersonate and invest the character of the Creator with attributes and faculties, as we see and study them in his offspring, our fellow men. We cannot and men never have had a higher conception of His character, than we can construct from the material thus acquired. A state of mind that has only inspired a man with hate, or absence of love for his fellow men, cannot comprehend the character of God worthy of love, much less love Him.

This idea of God, as a kind and affectionate father of all men as His children, was not and never has been taught in the mythology and Godology of the ancients, or elsewhere than in the teachings of the Nazarene. Jove, Her-

cules and others, the gods of the Romans and Greeks, were cruel, capricious, revengeful and lustful. Jove was usually at war and hurling thunderbolts at his and the Roman enemies. The Jehovah of the Hebrews was dark, cruel, relentless, jealous, and unforgiving and bloody-minded. For centuries he was engaged alone in the enterprise of taking care of his "peculiar chosen people." He led them out of Egypt by miracles, fed them on quails and manna and watered them and led them round and round for forty years in the wilderness. Led them by pillar of cloud by day and by fire by night. In all that time He was unable to find a little patch of ground on which to settle his peculiar colony not occupied by another people. And was compelled at last to lead them up to the borders of a land settled, improved and occupied by another people. And then commanded His "peculiar people" to proceed and murder the inhabitants and take their land, homes and vineyards and enjoy them. If the narrative be treated as history and believed as such, then it teaches that Jehovah did not have any regard or care for the life and happiness of any of His children only this family of His chosen people. Indeed, He is presented in any other light, than the father of the rest of mankind; in any other light or character than that of "Our Father," a loving parent, whose nature excludes cruelty, partiality and injustice to any of his children.

"Our Farther" must have all the finest senses of humanity, justice and affection and noble qualities of mind that can be found in the highest and noblest type of men. For be they what they may in that respect He imparted the nature and qualities of mind that have developed to make them what they are. The philanthropy of the race he imparted to it. If it were not so written all the laws of thought and heredity of which we have any knowledge would lead us to conclude that He had created His children, in some parts at least, as to mind quality, in "His image." Of such a father we love to think, to dwell upon His qualities of mind, His affection, impartiality and love of justice. Of His estimate and judgment of human conduct we may be as well assured at least as that of an earthly parent. Although a kind, natural parent were separated from his children by great space, yet we would not for that reason doubt that He remembered and cared for all His children; that He desired that they would all be kind and just to each other. We make wills to provide for our children when we are gone. If His children had any serious diffi-

culty among them they still would have faith in His affection, justice and wisdom to submit it to Him for settlement.

If we would thus trust the nobility and purity of character of a natural parent, why not likewise trust "Our Father." Thus, by easy steps and by reason as natural as for a child to go to his mother's arms, without straining our logic or shocking our minds with beliefs that shock the sensibilities of a child, we come to the doctrine of the Lord's Prayer, the fatherhood of God and the brotherhood of man. If He lives, if He is our Father, we are His children, would He not desire to communicate the facts of his being and feelings toward us, to us? Would He not desire to tell us how He would have us act toward each other? If He does not live and did not design and put in motion all these evidences of design around us, who did? We conclude it is more reasonable to believe in His existence and being, and that He did it, than not to believe it. If then He lives and has the affection of a natural parent He would desire to send us a message. If so, what kind of one would it be? A revelation of himself as Jove, Hercules or Jehovah? As that of a cruel, revengeful, unforgiving, partial, jealous, and unjust God? taking part in the petty wars and slaughters of men of each other? Now fighting for the Romans, for the Greeks, or "commanding the sun to stand still," to lengthen out the day, so His chosen people of Israel might exterminate another nation of His children? Such a representation of an intelligent civilized natural parent, as our Father, any of us would resent as a slander and libel of His name and character.

The message our Father would send to us would be such a one as the Lord's Prayer and the Golden Rule, the fatherhood of God and the brotherhood of man. If the Nazarene did not bring us that message, who did? We have it, at least, and it is accredited to Him. The message, considered from this standpoint, bears the highest impress and testimony, and is the greatest sanction and seal of the truth of His mission as "a teacher sent from God." It is just such a message as we would expect our Father to send his children. No message of partiality and injustice of a "chosen peculiar people;" of the Romans, or Anglo-Saxons, or other people born to rule the world; no Jew, or alien, or Gentile race, on whom the Jew was commanded to practice usury; no Ham and his descendants doomed to be the servants of other men.

Such a message asserted to have been sent us by an

intelligent, sane, human, natural parent, would be deemed forgery, a fabrication and a libel. Christ gave us no such message.



CHAPTER II.

POLITICS OF THE NAZARENE.

WHATSOEVER ye would that men should do unto you, that do ye also unto them."

His teachings cover the whole field of the duties of man to man; it is the greater part of them. These duties include man's political relation. The Golden Rule, like the Ten Commandments, is general; it is not limited to a class; it applies to all men, in all relations of life. He was distinctly and purely a teacher; he taught the fatherhood of God and the brotherhood of man. He laid stress on the duties of man to man in this world. He taught the purest morality ever presented to man. Confucius and Plato taught the negative side of the rule; do not that to another you would not have him do to you. Christ taught the positive and affirmative of the rule. Morality is a word of indefinite meaning. One definition is "the doctrine or system of duties." Century Dictionary; another is "moral philosophy, morality, ethics, causistry, natural law, mean all the same thing, namely, that science which teaches men their duty and the reasons of it." Paley's Moral Philosophy. The primary meaning of the word secular is, "pertaining to this world." Webster: Secular morality then may be defined as that science which teaches the duties of man to man in this world and the reasons for them. The Nazarene is the teacher of the only pure doctrine on that subject. The teachers of religion as a rule intentionally ignore the importance of that doctrine. They lay their stress on a morality and religion they claim will carry men through this and effect them in the next world; nearly all their teaching is of the duties of man to God.

They become so extremely religious, so exorcised about saving the souls of men in the next world, they forget they have bodies and lives to be preserved in this. The Nazarene was not so extremely religious; he never forgot that men had bodies to clothe and feed in this world as well as souls to save in the next. The bloated apostles of greed and official church, who claimed they had "prophesied in His name, and in His name done many wonderful works," were surprised at being set off on the "left hand" among the "goats" in the "last day," and were informed that "inasm-

much as ye did it not unto the least of one of these, ye did it not unto me." That was, give them material assistance in this world. A morality or religion that is only to effect men beyond the clouds, or in a world after this, and not in their duties to each other here now in this world, no matter by what name called, is only a species of paganism that has flourished for a time, and then died with each of the civilizations of the past. History shows such a religion was the gangrene spot in the nation around which the cancer of class gathered, absorbing the wealth, blighting, depraving and destroying the red blood of labor and industry, in the body politic. The same immoral system that ignores the duties of man to man, the paganistic inspiration of human greed and avarice is attacking Christian civilization. Nothing can save it from the fate of the paganism of the past, only a true teaching and practice of the pure principles of secular morality and the duties of man to man taught by the Nazarene.

If men generally were willing to do or try to do to others as they would have others do to them, what would be the result? The police, constabularies, armies, navies, forts and arsenals, stations, jails and penitentiaries, and 90 per cent of the present cost of the administration of the law would become unnecessary. No man would seek a monopoly of the natural sources of wealth, such as lands, forests, mines, minerals, coals, oils, or of the artificial societary functions of money, transportation and communication; for if he did the public opinion and morals would not tolerate it. Think of the burdens of which men would thus be relieved; of what could be done for the public improvement by an expenditure of 10 per cent of the sums of these now crushing burdens. The nations could each be made a very garden of Eden, compared with what each now is, for human happiness. But it is said this is visionary and impossible; it can never be. Said even by a great per cent of the so-called Christian world; it is both said and acted by the official church part of it. The truth is, the wish is father to the thought; the present system gives them special privilege; quarters them like pensioners on the people. True to their ancestry of mythology, theology, soothsayers and doctors of divinity of all ages, they say "The Lord hath spoken," "when he hath not spoken;" they prophesy to suit those who feed them. "The ox knoweth his master's voice and the ass his master's crib."

Are those who deny that it is possible to teach and

induce men to do to others as they would have others do to them Christians? If he was a teacher sent from God, as they believe, or pretend to believe, what kind of a teacher would he be to give us commandments that we could and would not obey? Was he a willful imposter or an honest visionary? If he gave commandments not suited to men or their nature, and impossible to obey, he was one or the other. If he was a teacher sent from God, who knew our nature and gave us commandments, that we are able and ought to obey, then if we pretend to be Christians, and act and teach that general obedience to those commands is impossible, and not to be expected, we are hypocrites and liars. The truth is there is a responsive chord in the human heart to the doctrine of the fatherhood of God, the brotherhood of man and the Golden Rule. In spite of the religious elgeries and classes, for centuries distorting and attempting in great part to hide and obscure the teachings of the Nazarene under the rubbish they have heaped upon them, such as the divine right of kings, the tory doctrine of passive obedience and non-resistance, men have caught glimpses of his truths and treasured them in their hearts, and have both asserted and practiced national fraternity. It inspired the American revolution in 1776, the great French revolution in 1789. It spread in spite of the official church, its doctors of divinity, royal and noble despots, in some degree all over Europe. It lived and still lives in spite of the "holy alliance" of despots, united army, navy, church and state. It caught across the ocean again in 1821, in Mexico, and went all over South America. It was then that the world's republic on the western continent when the official church united with the states in Europe, got together at Laybach in a so-called "holy alliance," and announced that it was going to send its armies and navies to assist bloody old Spain to reduce her rebellious South American provinces to submission, informed them that any such interference on their part with the political affairs of the people and nations of this continent would be held by it to be "and unfriendly act." That was and is the immortal "Monroe doctrine." Thus the elder sister of the younger struggling republics of this continent stretched out her protecting arm around them and whispered in their ear, stand, stand for the eternal God given rights of man as taught in the Lord's Prayer, the Golden Rule and the immortal Declaration of Independence. And they stood, and still stand on the doctrine taught by the Nazarene, that government

"derives its just powers from the consent of the governed;" that they now defy the powers of earth to overthrow them. Stand to practice, and teach the national, republican and Christian doctrine of the dignity and supremacy of the rights of the human being. In the practice and carrying out of this doctrine, they each and all draft certain written constitutions, defining the powers with which their people consent to invest their governments, withholding many despotic powers, that had been exercised by kings and rulers for centuries. In almost every instance they divorce church and state, sever once and forever, that unholy alliance, that has always been a disgrace to, and pollution of the church, and degradation of the state, in all times and nations where it has and does now obtain. This movement of the people to establish republican self-government has not been and is not now the result of the teachings of any clergy; every informed person knows, as a matter of history, that official church, united with the state in Europe and on this continent, has always stood, long as it could and dared, launching anathemas at the people and their leaders in each and every one of these movements. Of course, there have been many noble exceptions to the rule. They have been denounced as infidels and heretics; the whole vocabulary of sacred vituperation exhausted on them; every mistake has been magnified; every success minimized; the whole movement libeled and slandered. In this country prior to our revolution the English church, after the manner of it in the mother country, was demanding union with and support of the nation. Its clergy nearly all adhered to the cause of the royal governors and royalty, as is well known.

John Wesley, who had come to this country shortly prior to the commencement of the revolution, while here, maintained an appearance of friendship to the cause of the colonies. But on returning to the mother country, under the eyes of Oxford, his Alma Mater, the old hot-bed of official church, united army, navy and state, that sided with Charles I. against parliament; sided with the cause of despotism and despots and against the people; once there his natural antipathies to liberty and the rights of the people, the result of his training and education, asserted themselves. He became the royal pamphleteer and religious ranter against the cause of the colonists. In one of his discourses he said he was informed that some of the Methodists hated the king and his ministers. But as for him he would no

more fellowship such "than Sabbath breakers, thieves, and common swearers." His preachers in this country at that time, true to the teaching of their tory leader, refused to a man to take the oath of allegiance to the republic, and did all they dared to give aid and comfort to the cause of royalty. When the revolution had succeeded and the convention was assembled to frame the constitution, Washington and his compeers inserted the following words in Article VI of the constitution, that they thought were sufficient on the subject of religion: "No religious test shall be required as a qualification to any office or public trust in the United States." But the jealous people who had suffered so much from united army, navy, church and state, thought otherwise; they demanded the following words be placed in the constitution on that subject, as its First Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The American people of that generation were far better and more generally informed on these questions than they are now, with all their increased facilities. They did not propose that any insinuating system of religion or any church should by means so well known to clergies, attach itself or gain support from or have any voice as such in the direction of their government.

Prior to 1789 France was a sample of the fruits of centuries of this trinity of evil. Three-fifths of all the best lands and improvements and three-fourths of the other wealth of the nation belonged to 500,000 of clergy, nobility and royalty; while the 25,000,000 of people owned the other two-fifths of the real estate and one-fourth of the other property, and paid all the taxes to support the abominable establishments that for centuries had trampled them in the earth. The clergy, nobility and royalty with their nearly two-thirds of all the property of the nation, were absolutely exempt from all taxation. When the noble men of the French revolution pulled down and dug up the very foundations of the old Bastile and the institutions of which it was the center and exponent, they followed up the work on the same line by confiscating the estates of the clergy, nobility and royalty, and selling them to the people for homes, putting the money into the national treasury. Substantially the same conditions obtained in Mexico and the South American provinces of Spain. The clergy, the religious orders and Spanish ruling nobility owned largely the most desirable lands and wealth of those nations. When the men of Mexico overthrew the power and

rule of Spain, united army, church and state, they followed the example of France in that regard; confiscated and sold the property of the clergy and religious orders to the people, and put the money in the national treasury. The same process was substantially repeated in the South American republics. They have all adopted certain written constitutions defining the powers with which they invest their governments, and adopt them by the vote or consent of the people. They have all almost entirely divorced church and state, and have all granted perfect freedom of conscience in matters of religion.



CHAPTER III.

THE KINGDOM OF OUR FATHER.

THY Kingdom come, Thy Will be done on earth as it is in Heaven."

If Our Father has even natural human affection for us and the intelligence of the modern, civilized, humane man, then violence, fraud, corruption, injustice and rapine, practiced by some of His children on others, must be grievous to Him. He must desire to see such conduct cease, and His children become in all relations of life, brethren indeed. Unless we count the Nazarene a visionary person, or imposter, and not "a teacher sent from God," it is not vain to ask and act the sentiment and expect an answer to the prayer, "Thy Kingdom come, Thy will be done on earth as it is in Heaven." Whose kingdom come? Our Father's and that of our brethren. He did not claim to have or seek to establish any such as His own. He said, "My Kingdom is not of this world." It is Our Father's kingdom that is to come; for this we are to pray, so that His will be done on earth; done willingly with cheerful obedience; no opposition to it. His will is that His children be fraternal. Christ did not teach us to say "Our Creator," or "Our Jehovah," or "Jove," but "Our Father." That implies the government and authority of an affectionate and revered father over his intelligent children who choose to do his will, to which their better judgment assents and consents. That would not be a kingdom of forceful authority of united army, navy, church and state maintained by shedding blood to enable a class or nation to plunder others, as Spain, England and other monarchies have done and still are doing in their so-called colonial policy. It would rather be a government of impartial kindness to all his children to which they would give a joyful obedience. In this, we cannot be mistaken; our knowledge of the laws of affection, kindness and justice of the natural parent, teach us these things. Of it we are as certain as that the loving mother will care for and seek to preserve her child; the affectionate father will seek for and find his lost or defend his assaulted child; that affectionate parents will watch over and feel a solicitude for the moral training,

growth, development, character and well being of their children.

If we had the regard for each other we ought to have, our Father's kingdom would come; it would be one of "Peace on earth and good will to man." "Swords would be beaten into plow shares, spears into pruning hooks, and the nations would learn war no more," the Czar's offer of disarmament would be joyfully accepted and more than obeyed. But this cannot be done, because classes of special privileges forbid it. They gnashed their teeth at the spectacle of the national fraternity of the French Fete of Pikes and called on their kith and kin in Europe to rise and help stamp it into the earth. Europe hastened to their relief; it formed one coalition after another of the ruling classes and pitched army after army on France. It now uses armies and navies to suppress and subjugate the people of those nations; it keeps nearly 12,000,000 men in arms to sustain the robber systems of law by which they absorb the products of toil above an impoverished existence of the people. That class in every nation ridicules and tries to reduce to contempt the Czar's proposition. They have done and are doing it here in the United States. This class, as answer to the doctrine of the Fatherhood of God and the brotherhood of man, says it is impossible, impractical. If the Nazarene was a teacher sent from God did He not understand our moral and mental capacity? Did He not know the grade of morality to which we could come? Would He teach us to ask for the impossible and give us commands we were unable to obey?

The history of human government is that men naturally, as if by impulse when associated in numbers, institute and acknowledge some kind of government. The first in point of time is the patriarchal, or that of the father or the head of the family. When no such person occupies such relation to all the families, still the position exists and they choose, or some one assumes to fill it and we have the absolute monarchy. The king is law maker, administerer and executive, all in one. As population increases and these duties multiply he commences to shift some of them to officers and ministers. As intelligence increases the ideas of justice and order develop and the natural meanness, greed and lust of the bad kings become manifest; some things are finally forbidden, even to the king. And thus, in embryo, commences the building of the constitutional monarchy. As general intelligence grows among the people and

they become conscious of their rights the idea and practice of constitutional government is evolved. At last it begins to dawn on the minds of men that if it is healthy and productive of justice and good government, to make some limitations of the powers of the monarch, still others may tend in the same direction. They soon plainly see that each one of these checks and limits on his unbridled, and often brutal power, is of their ordaining and consent, and without his and that of the corrupt class that in course of time always surrounds him.

At last they come to see that all that really is just and most healthful in their system of government is of their own ordaining and consent, and thus by degrees and steps they grow out of the swaddling clothes, the spoons and bottles of primitive and infantile civilization, the trappings of the patriarch, the absolute monarch, the constitutional monarchy, or any monarchy at all. They declare we will ordain constitutional government "deriving its powers from the consent of the governed," and the republican form of government, the latest and best of them all, is evolved. It has been and it is a process of growth and evolution. It is an invention, prompted by the necessities and worked out by the minds of men.

The same experience, necessity and reasons lead men, even under the constitutional monarchy to separate the three great functions and departments of government, the law-making or legislative, the law interpreting or judicial, the law enforcing or executive, and to confide their duties to different persons and separate magistracies. In practical life and history, we see that no people that has not done this and ordained and maintained orderly government for the administration of justice, has ever attained any considerable degree of excellence in civilization.

We are persuaded that the republican form of government, "deriving its powers from the consent of the governed," is the only true form of Christian government, embodying the spirit of the fatherhood of God and the brotherhood of man; that the republics with their certain definite written constitutions are the only practical teachers and organized examples of its political influence in the world to-day.

CHAPTER IV.

REPUBLICAN SELF-GOVERNMENT—THE POLITICS
OF THE NAZARENE.

WE hold these truths to be self-evident; that all men are created equal; that they are endowed by the Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

"The Sabbath was made for man and not man for the Sabbath."

These words of the Declaration of Independence embody the doctrine of the fatherhood of God and the brotherhood of man just as taught in the Lord's Prayer and the Golden Rule. If the writer had them both before him, and had sought to cover the doctrine by his words, he could not have done it better in making practical application of the principles to the rights and duties of man as a citizen. Read, study and analyze those words, and they contain every principle of human conduct of the duties of man to man, taught and enjoined in the Lord's Prayer and Golden Rule. We are thus justified in saying that both teach the national republican Christian doctrine of self-government.

The Declaration of Independence is a political creed, a confession and profession of political faith. The men who published it were then in the act of dissolving "the political bands" which had connected them to another nation, and proceeding "to assume among the powers of the earth the separate and equal station as a nation, to which the laws of nature and nature's God entitle them;" and felt bound by "a decent respect for the opinions of mankind" to state the causes that "impelled them to separation." Then follows the political creed and profession of faith; next an

enumeration of the instances in which George III. and his government had violated their rights and those principles. That profession and confession of faith was an answer, and in answer to the Lord's Prayer and the Golden Rule. Never before in the history of the world had they been so professed and confessed by the representatives of a nation, and a nation praying them in their hearts, ready to pray and answer the prayer on the field with hot lead and cold steel. Thus we plainly see the meaning of his words, "I came not to bring peace but a sword." When that body of men made their profession and confession of faith he had taught they were assailed, their country invaded, and if possible they would have been hunted from the earth by the British. The principles laid down in it assailed the head of the corner of the British and every other monarchy. The British monarchs then and since used the greeting at the head of their signed communications, "George III. By the Grace of God, etc." They claim to be like David and the old Hebrew kings, God's "anointed" his ministers and divinely appointed to reign and exercise authority bestowed on them; that human government is a divine institution, and assert the doctrine of the divine right of kings. This new doctrine branded these claims then and now, as brazen false pretenses. Asserts, that in truth, governments derive their just powers from "the consent of the governed;" that human government like the Sabbath, as an institution, "was made for man, not man for the Sabbath" or for government. That it is of human origin, both as a necessity and an invention; that it is no more of divine origin or appointment, or a religious ordinance than the family, the spoken and written language, the school, the use of clothing, houses and the cooking of food; no more than the hospitals and schools of medicine to alleviate human suffering.

Far reaching principles are always in the fields of mind and matter defined in a few words. The two principles that hold the spheres together and keep them moving in their cycling courses are attraction and gravitation. The principles that hold society together are love and confidence. The principle only is laid down in the Declaration of Independence; the practice or the means by which the consent of the government was to be obtained was not attempted to be stated.

The individual is the atom and the family is the primary organization of society. The race pairs and forms into families as naturally as moisture in space gathers into

POLITICS OF THE NAZARENE,

old men. In ancient days the man was the master of the family, and he was the head of the family. In war he represents it in battle and he and such as he decide the questions of national importance with their strong right arms in primitive states of society. Among such people the women and children were booty for slaves. Suffrage finally as a humanizing measure took the place of wager of battle in many cases; all else equal numbers would always prevail in battle. It finally dawned in the minds of men that they might as well count noses at first and let the side that had the greater number prevail, without the slaughter. It can easily be proven that this was the mode of reasoning by which men finally arrived at the idea of suffrage, or deciding questions by a vote. As fighting men, the heads of families decided questions by battle, usually by dint of numbers, they were made the voters. This is the real reason for the exercise of the right of suffrage being conferred on and confined to them at first.

The doctrine that governments derive their just powers from the consent of the governed has some limitations. It does not apply to the family or the family government. It was declared by men representing a people or nation and as applicable to peoples and nations of numbers and importance to have a national government. It was then and is now only practicable to ascertain the consent of the governed by a vote or suffrage. It was not contemplated that each individual or family, or that a considerable minority might not dissent to the measures adopted. It meant that a just government was by the consent of a majority of the governed, ascertained according to the rules used in such cases. Women, children and those not qualified to vote were represented for that purpose by those who were. On national matters, as the adoption or rejection of the federal organic law and its amendments, all the nation voted. On state matters, as the adoption of the organic law of the states, only those of its numbers voted. The same principle is carried down to counties, townships, school districts, cities and towns. On subjects of local importance only those in the district affected have a vote.

According to the new doctrine of the declaration, the old doctrine of conquest, that to the victor belongs the spoil, soil and people is obsolete. According to the new doctrine no nation as such can obtain by conquest or purchase, or both, sovereignty or ownership of another and the right to

govern and farm it under a so-called colonial system. It could not be done without their consent as a measure of government, and hence could not be done at all. By that doctrine our fathers said we do not now and never propose to wage a war of assault or aggression; no war is just but one of defense. In the discussion of imperialism now going on the advocates and opponents of it both come to this proposition; the former feel impelled to assail and deny its authority, while the latter appeal to and affirm it. Our fathers knew it would be accepted by the British government as a declaration of war; hence they defined their reasons for the separation and the principles upon which they proposed to establish a new government; it was a solemn appeal to man and God, to judge of the justice of their cause and "the rectitude of their intentions." It was the platform on which the revolution was commenced and fought out to victory. They did not in the flush of victory forget the solemn vows made before God and man in the hours of sore trial and affliction. Because we have in the late Spanish war been successful against a fourth rate nation, impoverished and enfeebled by a policy and administration of the sixteenth century of union of church and state, the tory imperialist elements of our society are so flushed that they seek to set out on a policy of rapine and plunder, like that of England for three centuries. They deny the truth and authority of the principles of the Declaration of Independence and the wise policy of the century that has kept us aloof from entanglements in the cruel wars and destructive policies of European monarchies and under which we have made our unprecedented growth and development.

Individuals had at times, for many years prior to that time, advocated the doctrine that governments derive their just powers from the consent of the governed, the Sidneys, Locke, Paine and Voltaire; Rousseau had written "The Social Compact," theory of the origin of government. But this was the first time in the history of the world that a body of great men representing a people, a great young nation, had so formulated and set it forth as the principle on which they intended to found and build a great nation. It was the first time that the principles of the fatherhood of God and the brotherhood of man had received such recognition. It was the most important prayer and answer to the prayer, "Our Father, who art in heaven, Thy kingdom come, Thy will be done on earth as it is in heaven," that had

ever emanated from the brains and hearts of men and answered by "Our Father." The victory gained, they proceeded to keep their vows; a convention to represent the people as a nation was called, and met at Philadelphia to formulate an organic law on that principle. Washington was president, and it was finished and signed September 17, 1787. It provided that the legislative or law making power should be "vested in a congress and senate" chosen by the people; but it could not go into effect until the people had adopted and consented to its provisions by a vote. It could only be amended by measures so consented to by the people. It provided for the admission of new states; but before a new state could be admitted it must "guarantee a republican form of government" to its people; that is a constitution and government adopted by the consent of the governed. Every new and revised state constitution since has been thus adopted by the people. All are familiar with the 1840-2 and ever since; her barracks filled with young women of India, to be prostituted by her brigands, called soldiers; her brutal assault upon Egypt in 1882, to collect interest for the Jews of London and Paris, on debts that had been paid, perhaps, ten times in usury, her lying duplicity and brutal refusal to quit Egypt according to her agreement with France; her brutal assault in killing 10,000 of the Dervish soldiers on the field in Egypt, and then in cold blood murdering thousands more of wounded on the field in September, 1898. In spite of her assumed opposition to the institution of slavery, soon as the sectional agitation of her religious and political allies had rent the republic into two angry and contending factions, and it seemed irretrievably divided, she went immediately with all her moral and material support to the side of the confederate states; not that she loved them more, but loved the Union less. She extended to them credit, took their currency and bonds, built and fitted out privateers in her harbors, armed, manned and provisioned; the only confederate on the craft, the Alabama, was Captain Sims. She sent it out to destroy our commerce on the high seas. Under the pretense of collecting money due the Jews of London and Paris, loaned to the Roman Catholic clergy of Mexico, prior to the revolution of 1821 and the republic, she stirred up and lead the Emperors of France and Austria, with armies into Mexico, in 1863, in open violation of the Monroe Doctrine and our treaty relations with her as a republic; and because of our inability to assist her, then

overthrew her republican government, established a so-called empire and put the brother of the Emperor of Austria on the throne. These are only a few of the friendly acts of the British to us in those hours of sorest trial and affliction as a nation. These show the hollowness of the assumed moral revolt at slavery. It teaches us that in her heart her ruling class hates republican self-government, our flag, constitution and institutions. We never had her respect as a nation only when compelled by fear. During and since the late civil war her religious and political garrisons have been and are still very active in their efforts to overthrow an American system of money and finance and establish the British, Tory one, instead. These books just referred to, assailed the statutes of the United States and decisions of the Federal Supreme Court, in the effort to build up and sustain the gold standard, as distinctly a British measure, as the Peerage, House of Lords, united Church and States, and Royalty examination by our highest federal and state courts of what are known as "constitutional questions." It is no more or less than an examination by the court of some act of congress, or a state legislature that has been enacted with all the forms of law to see whether in the federal or state constitution, or both, the people, agreed and consented that that law, or such a law, could be enacted. If the courts decide they did not, the law is declared to be unconstitutional and void. No such questions can arise in an English court, or that of any other monarchy that has no certain written constitution. The theory of their governments is that their authority is of divine origin, like that of a parent over a child; that parliament is supreme and the consent of the governed to laws and measures of the government is immaterial. The constitution has been construed by our federal and supreme courts on the principle of the Social compact theory; the supreme court of the United States has time and again referred to the doctrine and theory by that name. Yet a class of men and clergy in our country have always denied its authority, or that it was and is the theory of our government. In school books on the subject of civil government and political economy the "Social Compact" theory is assailed out and out; the effect of their teachings is that of the divine origin source of authority and right of kings, as witness the following from Andrew's Manuel of the Constitution, page 13: "The authority of civil society is not then derived from the individuals composing that society. They surrender nothing, society receives nothing.

The fallacy in the "Social Compact," considered as an explanation of the origin of civil government, consists in confounding men as individuals with men as constituting a community. * * Hence society is of divine origin. It is the intention of our Creator that we should live in society and under government, as it is that the race should be grouped into families and the child be subject to its parents. "The powers that be are ordained of God." "There is no power but of God." No individual man has any divine right to be a king; but as civil government is of divine origin society has a divine right to have rulers. Who ever therefore exercises legitimately any function of the civil ruler, whether he be king or president, legislator or judge, is exercising an authority which is as divine in its origin as the authority of the parent over the child."

He thus assails and undertakes to refute the doctrine that governments derive their just powers from the consent of the governed, to overthrow the Social Compact theory of the origin and authority of the government, and states positively and unequivocally the doctrine of the divine right of kings; the authority of government is purely patriarchal and divine in its origin, and that the consent of the citizen or subject to its measures is as immaterial as the consent of the child when his parent corrects and governs him. If this old tory had stated all that was in his heart he would have stated that the government of George III. was one of "the powers ordained of God" and that he was on and prior to 1776 exercising "legitimately" the function of civil ruler over the colonies; that he still ought to be doing it. That the revolutionary father's attempt to overthrow that government was an illegitimate attempt to "resist God and the powers that be;" that the Declaration of Independence was heresy in religion, and treason in politics, and that it ought to have been put down in violence and blood. As it is, he and such as he, are compelled now as religious biggots and political traitors to pursue a policy of moral incendiaryism and stealth; to pursue a policy of conspiracy, to undermine the institutions and abuse the liberties guaranteed to them by republican self-government. They dare not say yet in this country that the fathers were heretics and traitors, but if permitted to proceed with their apostasy they soon will assert it. That book was written by an English tory doctor of divinity, one of the class of the clergy who were tories at the time of the revolution, who did then and still do give

aid and comfort to every measure that assails and tends to undermine republican self-government. Another school book, entitled "The American Government," by one Hinsdale, and chosen by the board of education of the state of Missouri and others for common schools, pages 15 and 16, teaches practically the same doctrine as Andrews. He proceeds at considerable length to refute the "Social Compact" theory, and it will be observed that neither of them quoted or mentioned even the doctrine of the Declaration of Independence that governments derive their just powers from the consent of the governed. The latter book sums up his doctrines of the divine right of kings, page 16, in the following language:

"Government is divine in the sense that marriage, the family, children, society and the state are divine; it is a necessary condition of the existence of the human race. God ordained society, government, and the state, when He gave man his social nature."

Both of these books teach the intrinsic value theory of money; that it can only be made of the metals gold and silver. Both of them teach the doctrine of the single gold standard; both of them pettifog, like English tories, the British gold standard financial system and assail and deny and pretend to refute the authority of the statutes of the United States and the decisions of the federal supreme court that declare and hold that the United States legal tender notes are money. The doctrines of these apostasies are taught generally in the school books and in the higher schools, colleges and universities of the United States. A meaner and stealthier assault on the constitution and institutions of the country than that carried on by British and American toryism in the United States for the last thirty years, never assailed the liberties of mankind. The same class of men were tories in the war of 1812-14; sympathized with the British in their assaults on the country; were at one time on the point of open insurrection and secession at Hartford, Conn. They were the colporters and peddlers of English books and sentiments used to fan the sectional strife on the subject of slavery in the United States to the ignition point. They entered our political life through the only open door to them for British influence in this country; that was the English church and its tory teaching clergy and influence. The Methodist church has been and the north end of it still is its political organ to play on the public mind. It used it so vigorously and effectively that it

was rent into two angry sectional factions in 1844, a premonition of what it would do for the country later in 1861. By feigning great moral revulsion at the existence of the institution of slavery "the mother country" fanned the sectional prejudices of the American people to the danger point on that subject.

She had been pretendedly in a morally shocked condition, ever since 1821, the date of the admission of Missouri as a State; at that time she saw the "open door," for the advent of her influence to divide the republic on the subject of slavery. Bad as was the institution of slavery, it was a moral syphilis we inherited of her; for it no excuse is made. It was merciful, however, compared to her crimes practiced on the Irish, a Christian, civilized people; or as compared with her career of murder, plunder and famine in India; her war to enforce the opium traffic in China, in itself. Now they are all united, lay and clergy, in the clamor for an Anglo alliance. By the use of money, they edit and control almost all the city political and religious press and magazines. The tory, imperial policy of England is openly advocated with an affrontry that is only equalled in history by the incident of the devil taking Jesus up into a high mountain to show him the kingdoms of the world. England is now in sore straits; the wicked flee when no man pursues; she looks for men and nations to come back and do to her as she has done to them. She is now in the condition of an army of piracy and plunder, so encumbered by its baggage train, it is unable to defend it, much less fight a respectable foe. Her only and last hope of continuing her career of three hundred years of piracy and plunder of other nations and people is to annex the United States to Canada; make our president a British governor general and then use both countries to produce hogs, cattle, grain, wood, iron, steel, and boys to make armies and navies; hoist the Union Jack over the Stars and Stripes and sail out into the open door of the world in the name of Anglo-Saxon, defy it, and command it to stand and deliver. In the practice of this immorality and brutality she has invaded Ireland, India, Egypt and Africa and subdued them by force and imposes on them such measures of government as she deems necessary to take from them the fruits of their labor.

CHAPTER V.

THE BROTHERHOOD OF MAN.

IF a man say I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"A new commandment I give unto you that ye love one another."

"Thou shalt love * * * thy neighbor as thyself."

We have no controversy with many good persons who reach the doctrine of the brotherhood of man by a process of reasoning other than ours; other than that of the fatherhood of God. We might reach it on some other line. It is all important that we accept and be governed by it in our societary and other relations to man. The commandment to love one another was indeed "a new" one; no other teacher before the Nazarene, had ever taught it. If it had not been a new one He certainly would not so named it, nor would He have given it to us if impossible to obey.

History and observation show that there is a latent fraternity in the hearts of men that education, intelligence, morality and grave situations never fail to develop. It gives us many notable instances of national fraternity of men. But for it and the union of action of which it was the inspiration, our fathers in the revolution could not have made and made good the immortal Declaration of Independence.

But for it the French patriots of the states general of 1789 would not have signed the Tennis Court Oath and thus given shape to the great French revolution. But for it the assailants of the Bastile would not have bared their bosoms to death and stormed it to liberate men from a living grave. But for it exemplified in the motto, "Equality, Fraternity, Liberty," the French people would not have held the series of federation celebrations of fraternity of which the Fete of Pikes on Mars Field near Paris, July 14, 1790, was the closing and crowning scene. History does not present another such spectacle. It was an actual celebration of fraternity and liberty and to commemorate the storming of the bastile, the fraternizing of a nation. The patriot artists planned a vertiable pyramidal fatherland's alter on a scale of

most stupendous proportions. The work was commenced in ample time, it was thought, to complete it by relays of 15,000 hired workmen. As the time approached the workmen claimed legal hours and holidays, until it was seen it would not be done. When the hired workmen laid down their tools the people of Paris and surrounding towns, men and women, boys and girls, boys from the military and other schools, girls with their flowing hair, nuns with soft hands, women of society, the highest officials, civil and military, marched to music and song to the work with spades and other tools, and it was estimated at one time that at least 250,000 people were thus at work; all in good humor, with joke, repartee and patriotic song. The work was done in due time and the fete was celebrated. It was a very world's amphitheater and for a time all things were in common. Men who never met before embraced each other like brothers in tears. Gentle refined women were only too glad to do any service to add to the comfort and enjoyment of all present.

And why all this? The great States General had met, had been insulted by royalty, had been ordered home; had seen the floor of the building in which it was meeting torn up to prevent its meetings, on the pretense of preparing the building and hall for a "King's Ball." They had gone aside in the Tennis Court and taken that memorable "Oath," not to separate or adjourn until France had a constitution. They had later resolved themselves into "The Constituent Assembly." They had made for France a constitution, the king had agreed to it, and taken a solemn oath to support and enforce it, and France was thus to have a constitution at best like that of England.

The cruel and brutal privileges in law, of royalty, nobility and clergy, united church, army and state, that for centuries had robbed, starved and plundered the people, were taken away. When the revolution commenced France was composed of "Three Estates," 500,000 of nobility and clergy owned two-thirds of the best lands and three-fifths of the other wealth of the nation and were exempt from taxation; the clergy were the "First Estate," the nobility were the "Second Estate." The 25,000,000 of people owned the one-third of the land and two-fifths of the other property and stayed, if they could rent; were dressed in rags and the skins of animals and were the "Third Estate." The nobility lived in luxury on great estates, in marble palaces, with lead roofs. The ruling clergy and religious orders owned the best lands and improvements in the country. The bastile

had stood, like a threat, to all who refused to obey this religious, political authority, a very living tomb to the refractory. If Monsieur, or a churchman, seduced or abducted the wife or daughter of a man of the "Third Estate" and he made himself obnoxious by resistance or threat, Monsieur or his Grace would go to Paris and for a named price buy Lettres De Cachet, or as we would say a states warrant in blank; he would fill it out with the name of the troublesome person, give it to the officers and they were compelled by law to execute it, by arresting or abducting him, and if thought necessary bury him alive, as it were, in the Bastile. During the reign of the pious and mild Louis XVI. fourteen thousand of these warrants were issued, and this was the law for centuries.

Now the principles of equality, fraternity and liberty had triumphed and the nation was celebrating the event; that was the occasion of this rejoicing, this almost universal fraternity of the 25,000,000. But most of the 500,000 gnashed on them with their teeth and laid in wait to widen every branch, magnify every misunderstanding, fan every class or cruel sentiment and difference, to the ignition point, if possible.

To come nearer home, the fraternity shown by modern organized labor in its contests with capital is most striking. These organizations are composed of poor men and women, who at best only make a living. But there are instances too numerous to mention of the sacrifice of the members, of contributions of their hard earned means to support each other when out of employment. We will mention one instance of this noble exhibition of fraternity.

The American Railway Union became so powerful and compact in organization, it resisted and overthrew the power of one of the great railroad corporations; it might well have rested on its honors and success; it had gained its demands. But there were the Pullman employes, brother and sister laborers, in sore distress. All means failed to secure any redress of their grievances, or amelioration of their condition. That great organization of men and officers in comfortable circumstances, not then complaining of their wages, heard the story of the woes of the Pullman employes. Their brave, manly hearts were moved, with a compassion, akin to that of Christ, when he came back for the last time to the capitol city of his nation and people; as her minarets glittered in the sun and its rays were reflected back by the dome and pinnacles of the temple, and he thought of the crimes

of the greedy brutal rulers of church and state and the fate that awaited him and her on their account; in the fullness of his philanthropic heart, he stretched out his hands toward her and exclaimed, "O Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee, how oft would I have gathered you as a hen gathereth her chickens under her wings, but ye would not." Neither would the greed-bloated and pride-inflated Pullman managers do one thing to alleviate the sufferings of their helpless employees. Men and women on starvation wages, paying rent for houses at a rate that almost paid the cost of the house each year. A management as merciless and brutal as the gang of Pharisees and priests, who pursued and hunted the Nazarene to his death. This story of woe and crime, these noble men of united labor debated over and from all standpoints. At last it was clear only one measure remained untried, that was the "sympathetic strike." Cooly they debated the cost; none knew it better than they. The woes of this people of this modern Christian and temperance town and community, the boast and pride of the clergy, its heart rending afflictions and sufferings, had no weight on the minds and hearts of the fat, sleek, well fed, well paid clergy of Chicago and other cities. But it laid with crushing weight on the hearts of these bronze-faced, horny-handed "union" labor men.

It gave them no rest day or night. At last the noble resolution was solemnly taken; they would not pull out or run another train to which was attached one of the Pullman palace coaches; they would strike the despot where he lived, in the pocketbook. They stated the reason for this resolution; that he and his management had refused any relief to his poverty stricken employes in Pullman and they intended to maintain that position until he did. The day came—the struggle was on—the clear eyed, brave hearted men were as usual at their posts, all ready to take each and every train to its destination on time; on the condition however, that the railroad officers drop that minister to the luxurious pride of the income taking classes, the Pullman palace, in which they ride usually on passes. Otherwise, we stand here silent protests in the name of God and man, the fatherhood of God and the brotherhood of man, to the inhumanity and brutality practiced by and in the name of Pullman. Did the clergy and church influence fly to their support and hold up their brave hands? Did the luxurious Pullman patronizing, income taking, pass riding public say well done

noble men; you are heroes as grand and noble as stormed the bastile, as fell on the commons of Lexington and Concord? We would ride in a freight box car before we would ride in a Pullman? Did the federal officers, when appealed to by the despot Pullman and his lawyers, say you are only getting your just deserts; your conduct is and has been despotic; we are not here to assist despots to impoverish and break the spirits of the people? That was the position of the then governor and officers of the state of Illinois. The moral courage of these men was as noble and grand as ever was displayed by men on the field of battle.

There they stood, firm, silent, orderly, the maintainers of order, demanding in the name of humanity and fraternity, that justice be done to the helpless and oppressed. The clergy of that city with a few honorable exceptions were silent, or brayed like Baalam's ass about the "sacred rights of capital," "law and order" and "interfering with the U. S. mails." The traveling public on passes, the usurers and sons of usurers, the higher paid clergy, editors of religious and British syndicate owned papers all made common cause and brayed like the Jew priests in Jerusalem, "Crucify them." The federal officers made haste to violate the constitution in bringing troops into the state without the request of its governor or legislature. Federal judges set up nights to issue "omnibus injunctions" and handed them to railroad attorneys in blank like Lettres De Cachette in time of Louis XVI., to go out and cause the arrest of those they choose.

The railroad corporation's man, Olney, as United States attorney general, solemnly decided that "a Pullman palace car was a necessary part of a United States mail train." United States troops commanded to fire on sympathizing crowds fired over their heads and killed a woman half a mile distant. At last it came to the public that the "union men" never had refused to take trains that carried United States mails; that the railroad attorneys and Olney had made the pretense, that the railroad corporations were under contract to haul the Pullman cars and had themselves refused to permit the mails to be carried unless the Pullman cars be attached. And the men with the courage of gallant soldiers who attempted to stand in the breach to their own hurt between the oppressor and the oppressed, were set upon by as cruel and brutal a gang as howled in the mob, that spit in the face, buffeted and put the crown of thorns on the head, wagged their heads, stuck out their tongues

and railed at the Nazarene, on the way to and on the cross at Golgotha. The leaders were arrested, put under bonds or in jail; denied trial by jury, tried before prejudiced judges, who behaved like railroad attorneys, and Eugene V. Debs was sentenced to a long jail term as president of the union, and served it.

The spirit of the brotherhood of man is the one to which to appeal to unite the forces of the down-trodden and oppressed. The Nazarene was crucified by and between two thieves, an apostate church on one side and a brutal state on the other because he taught the doctrine he did and "the common people heard him gladly." They will gladly hear him again today when this doctrine is fully presented.



CHAPTER VI.

SOURCE OF THE AUTHORITY OF CIVIL GOVERNMENT.

GHE subjects of the origin and source of the authority of human civil government are kindred ones. In the Nazarene's prayer we are taught to say, "Thy kingdom come, Thy will be done." It would be irony to teach us to ask for a thing over which we had no power, in which we have no voice and that we never could receive. What kingdom are we to ask to come? "Thy kingdom," our Father's, not His, and why? So that His will "be done on earth." If that kingdom did once come, in which all men are sons of one father, and were brethren and did to others as they would have others do to them, nearly all necessity for the present civil governments in the world would cease. There would be no use for the military and naval establishment; there would be little or no use for the judicial departments of governments, the administration of justice.

Christ said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." These words were spoken in answer to Pilate's question, "Art thou the king of the Jews?" He well knew the sense in which Pilate understood the words king and kingdom; that of temporal authority and power and no other; hence the answer, as much as to say I make no claim to a kingdom of temporal authority and power; but I am a king in another realm and have a kingdom of other authority; a kingdom in the realm of mind, an authority in which right is might and justice and truth are law; a kingdom ruled by "the consent of the governed." The answer, in the light of the surroundings, could not have any other intelligent meaning. The proof given or referred to to show his kingdom was not of this world, was if it were, "Then would my servants fight, that I should not be delivered to the Jews." His words to Peter, who drew his sword to fight at the time he was arrested, carry the same spirit and meaning. "Put up thy sword, they that take (assail with) the sword shall perish by the sword." When the man asked him to speak to his brother, that he divide

the inheritance with him, Jesus said, "Man, who made me a judge or divider over you?" History shows that those who assail with the sword are governed by such a spirit of cruelty and inhumanity; that although they may for a time seem to prosper, yet in the end they will assail some one able to repel; if no other way, they will become so inflated with cruelty and injustice, so blood thirsty, they will in the end assail and destroy each other. If the Nazarene thus denied all semblance of claim to temporal power and authority, it certainly is the height of absurdity, for those who claim to be his followers to make such claims in his name. He not only made no such claims, but yielded perfect obedience to the government of the Romans, under which he lived and directed Peter to get the penny with which to pay their tax.

Politics is defined as, "The science or practice of government; the regulation and the government of a state or nation, for the preservation of its safety, peace and prosperity."—Century Dictionary. In that sense he was the first and still is the greatest teacher of secular morality and political economy ever known to men. He taught the science of government, by teaching the fundamental and underlying principles and motives by which to govern men.

He was a statesman in the highest and truest sense of that term. If the kingdom of peace on earth and good will to men did once come, in which all men did to others, in a great measure at least, as they would have others do to them, all necessity for most of the present functions of civil and military government would cease. But there always has been a per cent of men who refuse to obey that rule. It has been necessary to have laws to restrain and punish law breakers. The Golden Rule is the societary law of human duty, our normal moral nature and constitution and ought to be obeyed. It is its violation that visits upon us as states and nations the intolerable burdens, that now threaten to overthrow governments and society. First maintaining, enforcing and administering the laws with all their burdens of police, constabularies, sheriffs, marshals, stations, jails, penitentiaries, courts and their costs. Second the national defences, on the basis of the balance of power, and the armed neutrality. The moral or rather immoral basis of which is, that each nation is a pirate or robber and only awaits the opportunity of a defenseless state or community to rob and plunder at will. The first of these restraining measures relates to the internal, the second to the external

defenses of the nation; both conditions grow out of the fact that a per cent of men in the state in the first instance and out of it in the second will not do to others as they would have others do to them. Society, the state, has in it at the same time two antagonistic elements or forces; those of life and death, the preservative and the destructive, the attracting and the repelling; between them there is continued conflict.

The source of the authority of the human government, cannot be traced to any claim made to it by the Nazarene, or to any authority given by him to any one to make such claims in his name. In truth it is a matter of human necessity and of human invention, like wearing apparel, cooking of food, making weapons and arms, and building houses to shield us from the elements. It is a quarantining against the political and immoral maladies of men in society, the diseases of cruelty, savagery and lawlessness, to reduce the injury from these sources to a minimum or to abolish it, so the well disposed, the frugal and industrious may have peace, order and quiet, the fruits of their labor, and enjoy life, liberty and the pursuit of happiness. It is a human invention and necessity, indiginoius to our nature like marriage and the family.

The public school system is a societary quarantine against the diseases of ignorance and its dire effects. It would be as logical to say that the locomotive and the time piece are of divine origin and authority as to say that human government is. Civil government not only is a matter of man's invention, but like everything else of such origin it is a matter of improvement, growth and development. "Our Father" never invented a locomotive or a timepiece for us and delivered it in running order. Neither did He ever deliver to men one of our modern written republican constitutions separating the three departments of government, divorcing church and state, embodying "the consent of the governed" in running order. He never has done anything for men that they are capable of doing for themselves in the use of the powers with which He has endowed them.

The claim of the divine origin source and authority of human government made by those who do it as Christians and in the name and as successors of the Nazarene as we have seen, is a hypocritical claim most positively denied and repudiated by him. It would be and is an imputation against both the wisdom and goodness of "our Father," and Christ

as a teacher, to make them morally responsible for the ignorance, inhumanity and brutality that have been and are now being displayed and practiced in the world in the administration of human government. Any modern, half civilized man of good morals and intelligence could with such authority and power have conducted better government. "Our Father" has permitted men in this matter as in the fields of arts and invention to work out their own destiny.

In vehicles men commenced at the wheelbarrow and ox cart, with wheels cut from the end of a log; in boats with the bark canoe or dugout. They have improved on wheels until they have the thundering lightning express going at the rate of a mile a minute; in boats, to the modern steamer with her throbbing engines and whizzing propellers driving her at twenty knots an hour against wind and tide. So in civil government they commence with the father of the family or families, the patriarchal form, the wheelbarrow in government; next they came to the king, still a one man power, the ox-cart in government. Now the constitutional monarchies of united church, army, navy and state are the old stage coach and six. The people of the republics, tired of this form of government and its abuses, have forged ahead and invented the republican form that sustains the same relation to monarchies as the flying thundering express to the old stage coach and six. Republican self-government is an invention of the minds of men; it divorces church and state, dethrones king, noble, clergy, church, army and navy; it drafts clear certain written constitutions, establishing governments with enumerated powers deriving their powers from "the consent of the governed." That seventy-five ton locomotive going across the plains like a volcano on wheels, trundling his tons of freight at his heels, is only an idea dressed out in iron. Our republican constitutions, institutions and laws are ideas of great men dressed out in language and put into practice in civil governments. The doctrine of the divine right of kings has exerted and still exerts a tremendous influence in the world. It still obtains in all the monarchies and has more or less influence in the republics. When men were enveloped in the darkness of ignorance without history or experience on the subject of government, when they came face to face with the situation that compelled them to act on that subject full of ignorance and superstitious fear, it was but natural that some unscrupulous adventurer would appear on the scene with long face and hair and sanctimonious mien and announce

to the gaping crowd that he was just down from the mountain or up out of the cave with a wonderful vision or supernatural communication as to who should or should not be king. It was usually himself or some one in his scheme. And usually his visions and communications of this kind ended only when the people ceased to believe. He caused himself or someone else "chosen of God" or the gods, to be appointed king; then his relations must all be provided for, as nobility, clergy, priesthood and other dignitaries. History shows that as soon as he and his relations were thus installed to permanently fasten their power over the people they appeal to their religious superstitions or sentiments. A nation is always more easily imposed on by superstitions connected with its religion than otherwise. Hence soon the king, nobility and clergy of the religion commenced to collude and conspire to keep the people subjugated, and we have a union of church, army, navy and state; the clergy commence to teach, the to the gaping crowd that he was just down from the mountain or up out of the cave with a wonderful vision of supernatural communication as to who should or should not be king. It was usually himself or some one in his scheme. And usually his visions and communications of this kind ended only when the people ceased to believe. He caused himself or someone else, "chosen of God" or the gods, to be appointed king; then his relations must be king is divinely appointed, "the divine right of kings." Every person acquainted with history and the laws of action of human nature knows this to be the natural logical course of national development and until now also of decay without regard to clime, race, nationality or religion. Nor would we say this tendency has been wholly evil; these governments unjust and cruel as they have been and are today are better than none. But in spite of it and always with its opposition the new doctrine, the politics of the Nazarene, the doctrine of the Lord's Prayer and the Golden Rule, the fatherhood of God and the brotherhood of man has had advocates, has grown and developed. Our immortal Declaration of Independence was the first document promulgated by a people, a nation, that clearly and distinctly set forth that doctrine of the Nazarene.

It was and is a new theory and doctrine of the source of the authority of human government. It assailed the very corner stone, the head of the corner of the British and every other monarchy. In it was treason enough to be evidence,

on which to hang every signer of it, in a British court, that believed in the divine rights of kings and the union of church and state. The British monarchy had taught those doctrines and was then and still is practicing them; the eldest sons of the nobility inherit their titles and seats in parliament, and the other sons are clergy, officers of the army and navy, fill the civil offices and are sent out to rob and plunder their colonies. They taught and teach, "The king can do no wrong," and the meanest doctrines ever taught by any nation on earth, that of "Passive obedience and non-resistance." Our revolution was declared and carefully placed on a basis, that negatived each and every one of these abominable doctrines. After the surreneder at Yorktown, to carry out the same idea, the fathers assembled in convention, representing the people who elected them, and proceeded to frame the constitution on the theory that it was to and did derive all its authority from "The consent of the governed." Washington was president of that convention, and they framed the original Federal Constitution and signed it September 17th, 1787. But before it could go into effect, it must be voted on by the people and was not to be in effect anywhere, until nine states by a vote consented and agreed to it. Thus was carried out the doctrine of the Declaration of Independence, that governments derive their "just powers from the consent of the governed." And every power conferred on the Federal government and its officers is plainly written and defined in that instrument; if one is claimed and exercised by an officer that is not thus laid down —plainly inferable—he violates it. And each and every state constitution has been adopted in the same way, on the same principles. This theory of the republics is called "The social compact;" compact means contract or agreement, and it simply means social or society agreement, theory of government. The Federal and State Supreme Courts have all adopted the social compact theory and construed all of them on this principle.

REPUBLICS AND MONARCHIES COMPARED.

Then to state the differences between the monarchies and republics: (1) The monarchies believe, teach and practice the divine right of kings. (2) They believe, teach and practice the union of church, army, navy and state. (3) They refuse to adopt certain written constitutions defining the powers of government and evidencing the consent of the governed. On the other hand the republics deny and

abolish the doctrine of (1) the divine right of kings; (2) they divorce or separate church and state; (3) ordain and adopt certain written constitutions containing "The consent of the governed" to the powers of their government, and choose men to administer them. The republics of the world are, Switzerland, France and the Boer or South African republics on the eastern hemisphere; the United States, Mexico and ten South American republics on the Western. From the stand point of race, France and the ten South American on the Western are latin. In Switzerland and the South African the German or Dutch, and in the United States there is a per cent of the Anglican, or as they call themselves, Anglo-Saxon. These facts do not very well sustain the English anglomaniac boast, that the Anglo-Saxon is the race of freedom. From the standpoint of religion, France, Switzerland, Mexico and the South American republics, in all fourteen, are Roman Catholic, while in the South African and the United States each are perhaps more than half, as to religion, protestant, or no religion. That fact does not very well sustain the assertion, that protestanism favors and mothers republics, and the Roman Catholic religion opposes them. The three first nations to embrace protestanism politically in Europe, Holland, Prussia and England, sustain three of its principal and most stubborn monarchies. South America, dominated by the Latin races, does not have a monarchy on its soil. North America, claimed to be dominated by Anglo-Saxon politically, has our republic and half its soil dominated by the most stubborn and meanest monarchy on the face of the earth. It is simply an exhibition of ignorant bigotry to assert the superiority of one class of men over another, from such standpoint as race or religion.

The republics are merciful and forbearing in the use of authority and power; they acknowledge the political and religious free moral agency of men; they grant freedom of conscience. They take from the clergy and church temporal power and usually declare, "The congress (or legislative power) shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." All acquainted with history are well aware that the cruelest persecutions and slaughters of innocent persons on account of their religious belief or unbeliefs, have been perpetrated by governments that claim divine right as the source of their authority for doing it; and it is one of the lamentable facts of history, that churches united with the state have been

the instigators of the most cruel and relentless persecutions known to history. And now all the monarchies of the nineteenth century savor of the fifteenth and sixteenth centuries; their faces are firmly set toward the past. They all make laws "respecting the establishment of religion." Spain, Austria, Portugal and Italy, the Roman Catholic; Russia the Greek church; Egypt, Turkey and the Mohamaden world the Mohamaden; England, Prussia, Holland and Sweden, protestantism of different forms. They all compel men by law to pay taxes to support churches and clergies, whose teachings they do not believe. They are cruel, relentless and merciless to political offenders. Not long since England had thirty grounds for prosecutions for treasons, one of which was "imagining the death of the king or queen or his or her eldest son or daughter." They it is who fill the earth with blood, tears, famine and violence, under the pretense of governing and civilizing their colonies. The atrocities of Spain are too recent and immediate to us now to need mention; we have gone to war justly to abolish some of them, but for every bloody grave she has made in Cuba in the last century, England has made two in Ireland. For every bloody grave on the face of the earth Spain has made in that time, England has made ten in Ireland, Egypt, Africa, Armenia in Turkey, Afghanistan and India. During the late queen's jubilee patriotic Irishmen put up a streamer on Dublin castle on which was printed in glaring letters, "One and a half millions of her majesty's subjects starved to death during her reign." The shame of it was and is that it is true; they have the facts and figures to show it. These words ought to be printed in blood red letters, and made to stream before the eyes of the Englishmen and the Anglo Maniac wherever he goes. They ought to be pasted on his doors, on the doors of his churches and cathedrals, on the doors of parliament, in all public places, so that the only rest he could ever get from it would be in the darkness of night. The republics can afford to show mercy and be merciful; they do not depend upon the sword and brute force for sustaining their authority. They do not have to resort to fraud and deceit to show a reasonable source for their authority. No man has ever been put to death for treason to the United States, and only two officers—judges—have been impeached.

CHAPTER VII.

IMPERIALISM, PAGANISM, TORYISM AND INHUMANITY ARE THE SAME.

THEY that take the sword shall perish by the sword.” “Judge not that ye be not judged; for with what judgment ye judge ye shall be judged and with what measure ye mete it shall be measured to you again.” “It is impossible but that offenses will come; but woe unto him by whom they come. It were better for him that a millstone were hanged about his neck and he cast into the sea than that he should offend one of the little ones.” “Then the devil taketh him up unto an exceeding high mountain and sheweth him the kingdoms of the world and the glory of them and saith all this will I give unto thee if thou wilt fall down and worship me!”

Imperial pertains to the absolute power and empire of an emperor. The title is from latin words that mean to command; it means absolute power to command. It is the summit of human pride, the very opposite of government by the consent of the governed. According to the morality taught by Christ no nation has the right to wage a war of invasion. The doctrine of the Golden Rule applies to men, as states and nations as well as individuals; they are only collections of individuals, their rights a collection of human rights no higher or lower in degree. No Christian nation of people can wage a war of invasion, or any to impose measures of government on another without their consent. According to Christian morality no war is justifiable only that of defense. It seems that such wars are; he said “I came not to bring peace, but a sword.” If all nations were pervaded by his spirit and teachings then none would invade or assail with the sword and none would be compelled to defend with it. As we have seen the formulating of his teachings in the Declaration of Independence by our fathers and asserting their determination to live and die by them, brought on them the wrath and sword of the British monarchy. By that instrument our fathers said if this profession of faith brings war it is not of our choosing; if so it will be on our part one of self defense. If in it we succeed

we shall do it on a basis that we will not in our turn become assailants of our assailants or any one else. We do not ask or demand and we never shall attempt to exercise any civil, religious or political rights as a people or nation that we are not willing to concede to the rest of mankind. It is that principle of it that is new to the world and immortal; that theretofore as Christ said of His kingdom was "not of this world." There was nothing new in the demands for justice and the defiance of the tyrant; men have done that in all ages. But never until then did they defy the tyrant and defend on a basis that would not permit them soon as the tyrant was repulsed and they had the power to become assailants in their turn. Many wars of invasion have been waged by men calling themselves Christians, but none by the authority of the Nazarene. We violated that doctrine in the Mexican war; at most we were only justified in freeing Texas from Mexican domination. But we made some amends for the wrong by extending the protection of the Monroe Doctrine, over our younger and weaker sisters, Mexico and the South American republics. The only excuse for our intervention in Cuba and other islands in the Spanish war was that Spain was, and had been for centuries, an invader, imposing measures of government on the people without their consent; committing acts of shocking barbarity in islands contiguous to our continent and shores, and assaulting the policy and morality of the republics in our very sight and hearing; acts that violated all the instincts of justice and humanity, and whose example by permission was a menace to our national morality and form of government. Only can we justify it as "a good Samaritan," beating off the robbers and thieves, preparatory to saving the life of the victim. It was a war for humanity to put an end to Spain's brutality at our very doors. She asserted, however, that it was the assault of lying avaricious hypocrites, false to all our principles and professions of government, seeking an opportunity to enter on a career of conquest and pillage, like that of herself and England. As time passes, it now appears that we have among us a class who are seeking to verify that prediction of the Spaniard concerning us; that we do have the Syphilitic taint of tory imperialism in our blood as a nation.

The habitual and systematic violation of the doctrine of the Lord's Prayer and the Golden Rule doomed the civilizations of antiquity to each and all become their own destroyers. They conformed to the formula; they rose to zenith prosperity and power; they did not have a morality that

could stand the test of the growth of wealth and dense populations; they developed the moral cancer of class and its privileges; they entered on the decline and went out in blood, fire and carnage. All their governments were pagan imperialisms, that ignored the doctrine of the brotherhood of man, the Golden Rule, the rights and duties of man to man. Modern imperialism as asserted by England and her religious political allies in this country is no more or less than a revival of the old imperialism of antiquity. It ignores, as did that, the dignity and importance with which Christ invests the human being, the sacredness of his rights in this world as enforced by the duties of man to man.

England is to our modern Christian civilization and nations what Babylon is held up in history to have been to the ancient world. She is apostatized, a seducer of nations, seeking to lead them away from and overthrow the last vestige of their virtue and morality on all national questions; on these questions she has no shame; she glories in her shame. She has for centuries unblushingly proclaimed herself "mistress of the seas," that others go on that highway of the nations with her permission. She unblushingly proclaims and acts on the sentiment that no nation or people who have not sufficient power to resist her assault, have rights of life, liberty, property or the pursuit of happiness that she is bound to respect. Her deliberate immorality in this respect is simply astounding; it actually places her in the attitude to other nations and peoples as an outlaw and enemy of mankind. Her unbounded pride, her brutal inhumanity, her seeming inability to apply any rule of right to her conduct only that of force and might; her utter repudiation of the Christian doctrine of the brotherhood of man and the Golden Rule and relapse to ancient imperialism makes her a monster to mankind. She openly and defiantly asserts the imperialism of brute force of Babylon, Carthage and Rome in their worst estates. To men of unperverted moral nature the utterances of her public men, her ministers, clergy, press, secular and religious, on this subject for the last two or three years, are simply astounding. A career of three hundred years in open violation of the laws of God and man has brought her face to face with conditions as such conduct always does, that the commission of greater crimes to hide or enable her to retain the fruits of those already committed is inevitable. Nothing can sustain the robber system she has established but robbery, murder and plundering on a grander scale. She is like a buccaneer fleet or marauding

army, so encumbered with booty and baggage train it cannot defend it, much less fight a respectable foe. Like the buccaneer's fleet her armies and crews of despoilers, her idle titled, worthless, civil and religious class, who for centuries have lived lives of idle licentiousness, urge her on and on to acts of deeper and more dangerous crime. She stands like every great criminal at some time in his career; the time when conscience and prudence both unite in calling a halt; he hesitates, thinks of the past and what he has done and for a moment recoils from what he contemplates doing. But in his career of crime he has lost all taste and repute for lawful pursuits; he cannot think of a return to honest industrious labor. In desperation he says the die is cast; the knife is whetted he will "break into the bloody house of life." So has England stood, her awful determination seems to be taken; she has outlawed mankind. This is an awful indictment; but let the utterances, the organs of her public opinion and her awful acts and conduct testify.

A writer in the Fortnightly Review puts the situation in England in this language:

The Manchester school, which opposes a strong foreign policy, does not reckon with the impulses of the people. The masses are not cosmopolitan anywhere, and least of all in England, where they are spoiling for a fight rather than peaceful. The people as a whole regard England as a kind of castle, and the rest of the world as the estate belonging to the excellent race who inhabit the castle. Democracy loves power and the appearance of power. Lord Rosebery has understood this, and he followed the same policy as the conservatives. Henceforth the two political parties in England will be united for a strong foreign policy, much to the advantage of the country.

Think of the perverted moral nature of the man who can calmly and deliberately contemplate the conditions to which he refers, that his people and nation are "spoiling for a fight." Not in any cause of humanity but to murder, rob and plunder some defenseless people. Think of the state of morals of the public in which such sentiments are received with general favor. In truth England has never had two political parties; her so-called liberals have taken that name to enable them to divide the opposition to the cruel system that crushes her people into the earth; and to do as they have done, prevent all measures of far reaching relief to the people.

The Cobden club is an ardent advocate of imperialism

on a new line; it is commercial. It proposes no nation shall be allowed to raise protective duties in territories where British trade has been established by treaty or otherwise at any time. It says persuasion should first be tried, if it fails then force. Of this club the Daily Graphic of London says:

"The Cobden club has in short nailed to the mast what Dr. Spence Watson has elegantly called 'that filthiest of tory rags—a spirited foreign policy.' Henceforth it will work as a vigilance committee to keep Downing Street well up to strong foreign policy—at least so far as resisting a repetition of the Madagascar trick, or of warning foreigners against tampering with the open doors of China and similarly situated countries is concerned. We need scarcely say that we welcome this decision as a precious reinforcement of the best kind of imperialism."

It is clear the so-called liberal party is disappearing; the real liberals of it who seek to alleviate the conditions of the people are going into the Socialist party, as is shown by the following from the Nation, a Cobdenite radical of the Manchesterian old school:

Harcourt and Morley represent true liberalism; they favor neither imperialism nor Socialism, two currents which have successfully attacked liberalism. During the third quarter of the nineteenth century liberalism was very successful everywhere in Europe; lately it is very much on the defensive in all constitutionally governed countries, in Belgium, in Germany, in Austria, in Switzerland, in Hungary. England merely follows suit. The fact is, liberalism is attacked on two sides. Soon after it had begun its victorious campaign against reactionary conservatism, another element appeared upon the scene—Socialism. This robbed liberalism of the support of the laboring masses. On the other hand the national idea of patriotism, formerly one of the main planks in the liberal platform, has been successfully adopted by the reactionaries. Liberalism has created many liberties which could not well be kept from the people in this age of discovery, invention and progress, and all attempts to enslave again the people will be futile. But liberalism is the defender of individual freedom, democracy is not, and as democracy and the governments agree that individualism must be repressed, liberalism is on the defensive.

The following from Truth, Labouchere's paper, shows his estimate of imperialism:

Much of this rampant "imperialism" is due to the as-

sumption that the United States will assist Great Britain to protect the "open door" so necessary to British trade. But that is a mistake, arising from the assumption that the people of Great Britain are specially favored by Providence, and that, after all, other nations are bound to exert themselves in the interest of England. The greatest objection to imperialism is that the British empire is already too large and unwieldy for our resources. India and Egypt are quite enough; we should avoid further complications in China or Africa. Great Britain has already hundreds of millions of subjects with no more civic rights than a prairie dog. It is not in her interest to increase the number. We have not enough soldiers to keep all these people in subjection, and are forced to raise troops among the conquered races themselves. Now history often repeats itself. Our system is the system of Carthage; Mr. Chamberlain is the re-embodiment of a Carthaginian merchant. But when Carthage was hard pressed, the soldiers she had raised among her subject races turned against her.

The following from *Justice*, London, the organ of the Social Democratic Federation, reads a warning to the corrupt tory class of England it would do well to heed:

"We seem to be submerged just now beneath a wave of piratical imperialism. The parties and forces which in the past have opposed the kind of wholesale brigandage which finds favor today appear to have been swept away. The massacre of the Matabele, the betrayal and enslavement of the Bechuanas, the suppression of the Egyptian fellahs, the slaughter of the Sudanese—all these crimes are condoned and glorified. For they serve the interests of our ruling classes, they are incidents in the work of imperial expansion. But these subject races who are crushed beneath the iron heel of capitalist civilization do not go wholly unavenged.

"Like charity, imperialism covers a multitude of sins, and is destructive of the moral character of the nation. Nothing has been proved more efficacious in subverting a domestic reform movement than a foreign war.

"The Sepoy mutiny of forty years ago is not entirely forgotten, and should show how readily and savagely the natives of our great eastern empire would fight against the hated Feringhee, even despite the effects of military training and discipline. How much more when these were on their side and they had the opportunity, in almost perfect safety, of washing out the memory of ages of wrong in the

blood of the hated race which had oppressed them so long.

"Our youth turn a deaf ear to the seductive cajolery of the recruiting sergeant; our ranks are thin; the voluntary system is declared to be out of date, and even our navy is undermanned. From some points of view there may be nothing to regret in all this, but it certainly does not lessen the danger to ourselves of the development and training of our alien army."

A most stinging rebuke to the religious hypocrites of England who pose as humanitarians and advocates of universal peace is administered by Michael Davit, Irish member of parliament, in a letter to W. T. Stead in his paper, "War Against War," as follows:

"There is a war waged at this moment—hideous, damnable and un-Christian. Villages are burned, hamlets destroyed, men, women and children are slaughtered who have never done an injury to any European nation. Their crime is their weakness, and the fact that they live in countries worth stealing. Who is waging this war? It is not Russia, but your country; not the czar, but the queen. Why are the wars waged, as we write and talk, in the Hinterland of the Sierra Leone, in the Niger regions and in other parts of Africa not condemned by your crusade? Why have you no word of blame upon the authors of the most iniquitous war of modern times—that on the northwest frontier of India, in which, according to a pronouncement made at the time by the peace society, every infamy and crime known to savage warfare, except the poisoning of the wells, were employed by the queen's troops against a people whose capital crime consisted in the spirit of Afridi independence which was bred in their mountain fastnesses and homes?"

The following from the letter of an eye witness of the terrible scenes that followed the siege and taking of Omdurman in the Soudan is the most revolting to human nature, but not half so much so as the comments of the St. James Gazette upon that brutal slaughter. It seems impossible that civilized men who claim to be Christians, could become so inhuman as the following sentiments indicate:

This is what happened at Omdurman, according to an article by E. N. Bennet, in the *Contemporary Review*:

"For the next three days the pillage of the surrendered city continued. As one entered the town one was continually met by little groups of soldiers carrying loot of all kinds. On September 3, I came across two British soldiers who had forcibly seized a bag of money and were

carrying it off to the camp. A native servant brought his master a roll of richly worked cloth, some beautifully inlaid boxes, and, to crown all, a large elephant's tusk. Worse things even than mere looting of property occurred. On September 4 an Arab came to my tent and told me that the native soldiers had forcibly carried off his wife and little son to their camp three miles away along the river. My servant knew the man in question, and corroborated his story. I gave him some rice and biscuit and sent him off to Slatin Pasha to see if any means could be found to restore the woman and boy to their home. My servant also told me that a friend of his had the night before been shot dead by a Sudanese soldier because he refused to surrender a bag of money."

Mr. Bennet has not earned much praise for his expose, which is regarded as very unpatriotic. The St. James Gazette, which does not see that much good is done by calling him a "conceited puppy" and "milksop," nevertheless, says:

"He allows that we were fighting savages who themselves, give no quarter, and in this manner the rule of 'Do ut des,' applies very strictly. The Dervish wounded expected no quarter, and would endeavor to kill even those who were helping them. You cannot be humane with such a foe; and it is a simple fact that in wars of the more ferocious nature, all concerned become hardened and barbarized. What we have to settle in order to reconcile ourselves to having been the immediate cause of this kind of thing is the inquiry whether the re-conquest of the Soudan was or was not, on the whole, a benefit to humanity. Also, it is mere good sense to ask whether a short, sharp agony of this kind was not to be preferred to the prolonged rule of the Khalifa and his brutal Baggara. The plundering and murdering by the camp followers could only have been stopped by the exertions of a powerful military police told off to keep order behind the army and on the field.

But where was Lord Kitchener to find trustworthy white soldiers to be spared for the work? To have employed natives for the purpose would have been useless. As for the scenes in the town, they are such as always accompany the sack of cities, even when the conquerors have not consisted largely of Sudanese barbarians. . . . Now one does not see what purpose Mr. Bennet can reasonably have hoped to serve by dragging out all the 'tacenda' of the Omdurman campaign. Moreover, we are perfectly convinced

that when the Westminister Gazette asks parliament to inquire into the matter, it is asking the members to waste their time, and to provoke much bitter feeling to no good end."

Discipline is, however, likely to be maintained in the future, for another war is looming up in which the co-operation of the Khalifa's late subjects will be valuable. The Saturday Review, speaking of Abyssinia, says:

"Menelik's claims in the west are quite inconsistent with the new boundaries of the Egyptian Soudan. In spite of treaties he was not long ago meditating a descent into the valleys of the Nile. The crushing victory at Omdurman and the withdrawal of Major Marchand from Fashoda have appreciably cooled his ardor, but Egypt cannot be altogether at peace while Abyssinia is at war."

It is most disgusting to all Americans but our Anglo-maniac tories, to see that these advocates of pagan imperialism count on our religious political tories and our country as an already assured ally, in all these schemes of inhumanity and brutality. They are greatly elated at beholding our recent shameful and unprovoked assault on the Filipinos, as the following quotations will testify:

The Spectator, London, says:

"The Americans are sure to subdue the Philippines, for the Spaniards did, and they are far stronger than the Spaniards. Moreover, the Tagals, who alone signify, are just civilized enough to understand the good treatment and gradual 'assimilation' to the position of American citizens which the government at Washington has now officially and publicly promised them. It is possible, however, that a process of subjugation may have to be gone through."

The Spectator suspects "that McKinley must begin by arresting all the Tagal leaders," which leads a German paper to say that the Americans will probably follow the rule of Nuremberg: "The people of Nuremberg resolve never to hang a thief till they have caught him." The Weekly Scotsman, Edinburg, remarks:

"Should it be necessary to use force to effect a landing, the Americans will be in the position of taking the Island of Panay, not from the Spaniards, but from a government more or less properly constituted, of its inhabitants. They are amply justified in so doing; still the fact that such action should be necessary is a strange comment on

the principles that only twelve months ago regulated the policy of the United States."

Similar views are expressed in the most pro-American English papers. The St. James Gazette says:

" 'We have decided to take possession ourselves,' says Mr. Foraker, in the senate, 'and ships and guns and men are being hurried forward to suppress these turbulent rebels who dare to defy the sovereign authority of the United States.' It is true that two or three senators are protesting loudly, and demand to know by what right America uses force against the people of the Philippines; but Mr. Foraker simply answers that they are going to do it, and that it is their right. We have always thought that when America took up the business of expansion in earnest, it would carry it through with a thoroughness and a lack of scruple that would put to shame the timid evasion of old world diplomacy."

The following from the speech of Hon. Carmack, member of congress, delivered in congress in February, 1899, would suffuse the face of any but a British or an American tory with blushes of shame:

"Where is there a sadder story of wrong and oppression than in England's government of Ireland? Find me in the story of any heathen conqueror a blacker crime than the wholesale deportation of the Acadian peasantry, torn from their homes, stripped of their possessions, wives separated from husbands, mothers from children, and scattered homeless, helpless and heart-broken, among strangers, in a strange land.

"When did Attila, the Hun, ever do a more cruel and ferocious act than was done by civilized England when she stirred up the Indian savage to slaughter, without regard to age or sex, the people whom her tyranny had driven to rebellion?

"There are other bloody chapters to be read in the conquest and subjugation of India. For instance, the wholesale slaughter of Sepoy captives, bound and blown to atoms from the mouths of English cannon—a punishment adopted in lieu of that officially recommended by an English general, of having them flayed alive or burned at the stake."

As to some of her later deeds of bloodshed, I beg leave to quote the testimony of an English statesman and member of parliament, Sir Wilfrid Lawson. Speaking of the war in the Soudan, he says:

"For myself, these massacres fill me with shame and

disgust, for although I am almost afraid to confess it, I still have some regard for the teachings of the New Testament. Not very long since, when the Sultan saw fit to massacre certain Armenians, England rang with indignation, but I do not hear much condemnation from ministers of any persuasion of the massacre of the dervishes by England. Still, I think that the divines, the poets and the press writers will find out some day that the moral law is as binding on an English government as it is on the Sultan of Turkey."

Another incident of that glorious campaign in the Soudan was the deliberate slaughter of the enemy's wounded as they lay mangled and helpless on the bloody field of Omdurman. This was excused as an act of mercy, but it would have been called an act of inhuman barbarity, if the dervishes had been the perpetrators instead of the victims.

A leading English newspaper, the Saturday Review, makes the following cold blooded statement, apparently without the slightest feeling of pity or remorse for the horrible deed which is recorded:

"Hundreds died of their wounds as they lay on the battlefield, and those who did not die of their wounds had to be put out of their misery. Terrible stories are told of this dire necessity. Those know best who have been engaged in battle with the dervishes, how the problem of dealing with the enemy's wounded was solved."

"And this horrible, wholesale massacre of wounded and helpless men who fell fighting for their country, is civilized warfare! Nay, more, Mr. Chairman, it is called a war of civilization and humanity. It was in truth, a war waged for the sheer lust of empire, and like all such wars it was bloody and remorseless, unrestrained by a single Christian virtue, characterized by all the merciless ferocity of the savage. But, sir, so completely are the minds of the English people swayed by this passion of conquest, that these hideous atrocities stirred in their bosoms no feelings either of pity or of shame. Such, sir, are the glorious achievements of imperialism."

But in spite of all these unquestioned and revolting facts most of the higher paid English clergy of this country have been and are now bawling for Anglo-alliance. The Zion Herald, Methodist, in February, 1899, said: "The Methodists are imperialists."

Bishop Hurst, of the Methodists, who presided at the general conference of the church in 1896, shortly since wrote an exhortation to the country and the administra-

tion, published in Harper's Weekly, and concluded with the following closing clause:

"Let us keep the Philippines until we have taught them how to govern themselves. Let us learn how to build up far away people, by learning how England has accomplished this great achievement over and over again, and understands it as the finest art, developed in her three glorious centuries of justice and education."

His plea is that we learn to copy and reproduce the beauties of the British tory colonial policy for three centuries, in Ireland and India. Is he ignorant, or has he the perverted moral nature of a barbarian? Would he have us repeat the history of England in Ireland for three centuries? Does he want us to "build up that far away people" by reducing a population of nine millions to four and one-half millions, as England did in Ireland? To enforce a system of absentee landlordism that destroys villages and communities of people by thousands and millions? To convert the sites of cities into pastures for steers upon which landlords are to feed? Would he have us repeat the worse than pagan brutality of the Warren Hastings and East India Company reign in India? Would he have us repeat in the Philippines the incalculable crime of the opium traffic of England in India and China—the crime of taking vast tracts of rich lands, that would produce human food in abundance, and plant them with the death-dealing poppy to make opium? Would he have us fill barracks with young girls and women of the Filipinos for the use of our soldiers, as England has done in India? Would he have those soldiers kept there like brigands to rob, plunder and bayonet the people into subjugation as England has done, and is doing in India today? Is that a part of the "finest art" the reverend gentleman would have us duplicate? No wonder a conference presided over by such a man, remained in session for weeks and adopting resolutions on almost every other subject of a public nature, did not have one word on the subject of down-trodden labor and the poor of this country. Not one word of condemnation for the damnable apostasy to British imperialism that is undermining and threatening the overthrow of our institutions. No wonder such a conference would choose a man as bishop who would go out roaring like a hack driver for an Anglo-alliance, a man who took Chauncey Depew to task for saying he did not believe the American people were friendly to England, and in favor of such an alliance, and announced with great

gusto "that all the best people" of the United States were.

We now propose briefly to point out the steps by which England has drifted into the awful moral and political vortex and maelstrom in which she finds herself. In the year 1601 a charter was granted by Queen Elizabeth, giving a monopoly of all the commerce and trade with the East Indies and China to the East India Company. It was a private corporation and monopoly, and at first sent only its agents, factors and manufacturers to India. This was the initial example of great monopolies, trusts and combines. It gained foothold in India, at first by permission of the native princes; it made enormous profits and rapidly gained wealth. It soon commenced to engage in and foment quarrels among the native rulers of India, and to employ soldiers, at first ex-convicts and deserters from other armies. It grew in wealth, and soon began to accomplish its purposes, by bribes and corruption, and opposition to it was caused by this and its cruel monopolies in commerce. When re-chartering it was proposed and opposed, it gave five millions of dollars for one renewal of its charter. In 1698 a new East India Company was chartered; it paid ten millions of dollars for its charter, as a so-called loan to the government, besides immense sums spent in private bribes. It gave presents of ten thousand guineas each to Charles II. and James II., while each was king, to gain favor at court. McCauley says, vol. iv, page 231:

"All who could help or hurt at court, ministers, mistresses, priests, were kept in good humor by presents of shawls and silks, bird's nests and attar of roses, bulses of diamonds and bags of guineas."

These two companies soon entered into the politics of the nation; the new company was supported by the whigs and the old ones by the tories; they were finally consolidated. But one or two, the company was a constant source of intrigue, bribery and corruption in the legislative department and at court; it brought upon the nation such a flood of corruption as never had been known before. In 1857 it, a private corporation and monopoly, had, and had for years, an army of 280,000 men, and was engaged in all kinds of fraud, imposition, intrigues, warfare and conquests among the rulers of India. It had by its corruption and oppressive conduct provoked the Sepoy rebellion; but it had by this time so excited the cupidity and avarice of the nation that it was made a national war to suppress the rebellion. This was done, and the nation decided by act

of parliament in 1858 to compel the company to go out of the brigand and robber business and go into it itself on a grander scale. The territories and lands of the nation, thus taken by robbery and plunder by the company were claimed in fee simple, made the property of the "crown," and Queen Victoria assumed, in addition her other titles, that of "Empress of India." The company always had exerted a most immoral, corrupt and brutalizing influence on the nation; always supported in politics the most corrupt influences in its political life. The government now assumes to be proprietor of the soil and compels the people to pay tax or rent for the right to till it; the country is ruled by Englishmen, the governor-general being the head of the government that thus farms every material interest of a people; his salary is \$125,000 a year, with a city and rural palace added. In 1868-9 the revenue from land rents or taxes was annually \$101,271,500; the tax on salt, \$28,666,300. The production of opium farmed by the government was then estimated at 50,000 chests, and of the annual value of \$41,500,000; or the whole sum of revenues then derived from all sources, as stated in Chambers' Encyclopedia, an English work, \$248,000,000. This same work says: "The successful administration of India is of great and growing importance to Great Britain; for the loss of India, besides depriving the educated middle class of a fine field for their energies and talents, would involve the loss of a debt of \$600,000,000." To raise the poppy to produce the opium, hundreds of thousands of acres of the best lands of India are prostituted, and are thus prevented from producing human food, and thus help to entail the periodic famines with which India has been afflicted since the English have invaded their country. In 1837 the English had been for years engaged in systematically violating the laws of China against the importation of opium to physically and morally degrade and ruin her people. In 1837-9 the Chinese government undertook vigorous measures to enforce its laws against this unholy and inhuman traffic; 20,000 chests of opium, valued at \$10,000,000 imported in violation of her laws, were seized and destroyed; war was declared by England against China, and her coast cities as defenseless as sheep folds, were bombarded and burned by square miles, until the Chinese government held up its hands and implored Christian (?) England to cease. She did it only on condition she be permitted to introduce her opium

at Chinese ports, and its government pay them a war indemnity of \$21,000,000. Thus were these inhuman barbarians appeased. Of the conduct of this government in relation to the production and traffic in opium, an intelligent Englishman, in an English religious paper, in 1887, said: "In British India the opium trade is a gigantic government monopoly. Without a government license, no opium can be grown. Government advances enable the cultivator to sow the seed. Government agents inspect the growth. To the government officials the crude opium is delivered up at the price which the government fixes. In the government factories alone is it manufactured to suit the Chinese taste. At monthly sales it is sold by government auctioneers at a profit of about 300 per cent, to be carried to China. The proceeds, amounting to about five millions sterling, are put in the government treasury. Could our connection with the trade be closer or our responsibility for it more complete? The opium grown in Malwa and the other native states is sent to Bombay for shipment to China; as it crosses British territory a tax equal to half its value is levied upon it by British officials. From this source a further sum of about two and a half millions sterling passes into the government coffers. In proportion as we have made a market for opium in China, so this branch of the trade has grown. Altogether some seven and a half millions sterling of revenue per annum have been derived in India from the opium trade, though the amount is variable. Practically this goes to pay the salaries of Indian officials who administer the government."

Of England's unprovoked attack upon China 1841-2, to compel her to admit opium at her ports, Ridpath, the historian, vol. iii, Universal History, page 1334, says: "Thus by the law of the strongest and the law of the canon was China compelled to expose her teeming millions to the ravages of the life-destroying drug of Turkey, presented by the hands of Christian England. It was a work preparatory to the successful planting of Christian missions. The mockery needs no comment."

The land and labor prostituted to the growth of the poppy for opium is worse than wasted; it not only conduces to the periodic famines by lessening the supply of food, but destroys as far as it goes, the moral and physical healthfulness and helpfulness of the race. We used to sing the old missionary hymn, "From Greenland's icy mountains,

from India's coral strands, they call us to deliver their sons from errors' chains."

And we have been "delivering" them with a vengeance; we have been giving them protection: "Such protection as vultures give to lambs, covering and devouring them." We do not doubt the good intentions of those who have contributed their means to that cause; nor in the main those who solicit and those who have gone to India and China to convert the heathen. But we do say that they and the church clergy and the press are remiss in duty in not publishing to the world the cruelty and crimes of England in India, of which the missionaries are daily witnesses. England has now been there three hundred years on her mission; she seems now as far from having completed it as when she first entered. She makes no pretense of remaining for any other purpose than that of administering the affairs of the people of India without their consent. She supports the Mohamedan and Hindo religions to buy the assistance of their priests to help control the people. Her mission is purely avaricious; one of dollars and cents. She farms and extorts hundreds of millions of dollars annually from those people to support her military and civil establishment; she prostitutes thousands of acres of the best lands to the growth of the poppy for opium; she still produces periodic famine by which thousands of the people are swept like sheep into unnumbered graves. She sends "hither swarms of officers to harrass the people and eat out their substance." She has had for years a system of keeping young girls and young women of India in barracks, subject to medical examination, for the use of her brigands called soldiers, and the "educated middle class," the Oscar Wilde gentlemen, sent there to "exercise their energies and talents." This enterprise they denied until the English government and parliament were driven to the wall by the white ribbon women of the united States and England, and compelled to admit its existence and make promises of reform that have not been kept. These things these missionaries see and know; it has long been their duty and that of the churches they represent, to lift up their voices and publish these crimes to the world. But they have not done it; to do it would be to be expelled from India in a few short months. But they should do it, if the heavens fall, and hold up the old harlot of the nations to the hot indignation of mankind. It is the only course that ever will bring any respectability to the English

speaking missionaries in India and China. The men of those countries are not fools; they have moral sensibilities and feelings, especially the intelligent class, that must be reached if Christianity is ever made respectable among them. Put yourself in their place; think then of an English or American missionary coming to you in the fact of the conduct of England in India for three hundred and in China for one hundred years. And he proposes to teach you a nobler manhood, the fatherhood of God and the brotherhood of man. The language of human nature would be, to hell with you and a religion that breeds so much immorality as that practiced by Englishmen and the English government in India and China. It is said that when Englishmen proposed to the emperor of China to license the sale of opium, and thus raise revenue to support his government, he said no, "it would be like taking the price of the blood of his people."

The missionaries in India crawl under the tents of the English military and maintain toward them an air and indulge in sycophantic flattery and praise, that is moral condonation of their crimes. The clergy beg the hard-earned means of the mortgage cursed farmers, the over-worked, over taxed and under paid laboring people of this country to send missionaries to convert, or to buy food to feed the starving people of India. But in writing long winded appeals and in making them in the pulpit or on the platform, they never enter into an inquiry why these famines occur regularly. In the summer of 1897 the regular Indian famine was due, and came; the Rev. T. De Witt Talmage made pathetic appeals to our people for grain and food to send to India. Soon it became public that the English government had established and caused to be taxed out of the people \$100,000,000 as a famine exigency fund. But now the famine was on, the fund was gone; it had been misappropriated and stolen by the thieves who have stolen almost everything movable in the country. But this fact, nor any of these, and all such as this of England's inhumanity and brutality is passed over by these reverend beggars in studied silence in their sermons and press.

ENGLAND IN EGYPT.

The mission of England in Egypt is a kindred one to that in India; its only purpose is brigandage, robbery and plunder on a national scale. Prior to 1880 the Jews of London and Paris had loaned sums of money to the Khedives

and despots of Egypt, and claimed to have taken mortgages on the whole country. A little prior to that English influence had secured the resignation of one and the appointment of another Khedive, who was only their agent, to farm the revenues of the nation and pay them over to English Jew bondholders. This proceeding provoked a rebellion of the people, as it would one of any spirit. On July 11, 1882, England proceeded to bombard and destroy Alexandria, a beautiful, mostly modern city, utterly defenseless, until the people implored them to desist and submitted to all the humiliation England proposed to heap upon them. The Jew bondholders were appeased in all their demands. France, who to her shame, had been with England in the intervention for the bondholders, now became ashamed of the spectacle, and proposed that they both retire from the country, since the object of coming into it had been accomplished. To this England agreed, and France proceeded to keep her part of it, and quit the country. But England, who has always been false to every obligation to God or man, that stood in the way of her avaricious purposes, put off compliance from time to time on one and another pretext, and at last when pressed by France to comply with her agreement, she shamelessly announced that her interests in Egypt were too great to be abandoned. And she remains to administer the affairs of the country as she has for a century those of India. She uses the country as a base from which to wage wars and brigandage in the Soudan and thence into Africa. In September, 1898, she fought a battle in the Soudan at Omdurman, in which she announced she killed about twelve thousand on the field, and that almost as many were left wounded, and were murdered by her soldiers in cold blood. The pretended excuse given was they, the wounded, might try to kill those who tried to minister to them. As seen from quotations from newspapers in this chapter, English public opinion and sentiment at home justifies it on the grounds of necessity and "the interests of civilization." And today, October, 1899, she is engaged in waging an inhuman and brutal war against the Boer South African republic because they have property and land she wants, and disputes her right to appropriate it.

OPEN DOOR IN CHINA.

A part of the concessions of China to secure the peace of the opium treaty at the close of the opium war in 1842 was ceding the Island of Hong Kong near her coasts to

England. Ever since England has pursued her usual policy of aggression; as in India, she has taken part in the international dissents of the country in 1856-60, and since. It has been one continued course of taking cities, ports and provinces in which she claims a monopoly of administration and trade. At last, Russia, France and Germany, led by her example, also proceeded to make appropriations in that respect to suit their cupidity and convenience, especially since the Japanese-Chinese war has shown China to be in so utterly helpless and defenseless a condition. When England saw others following her example, in a manner that may even outstrip her and interfere with her plans, she raises the hue and cry of "open door to China" for commercial and even political purposes. That is, a free to all scramble for her lands, cities, provinces and resources. Her reason for this is that in her career of plunder and crime at last she finds herself without sympathy or an ally and in the "splendid isolation" of the prince of land and sea pirates and brigands, the hated of men. Hence she raises the cry of "open door" to seem liberal with other people and tempt the cupidity of those of as cruel, immoral and brutal instincts as her own, to see if it will not bring to her an ally from some source. It never once enters her mind that China may have some interests to be considered in the situation. It has given her depraved progeny, the American tory, something to dwell upon as an evidence of English fairness in his argument for an Anglo-alliance. It grows plainer day by day since the close of the American-Spanish war, that the American and British tories have during its entire conduct been in a collusion little less than conspiracy, to apostatize the United States from the principles of the constitution, and our more than a century of wise policy, and attach us as a supply station and burden carrier for England. During the war the republican and other city press of the nation, controlled by English capital, kept up a concerted movement to make it appear that Russia, Germany and France, everybody but England, was our enemy. That they sought every occasion to do us wrong and only waited good opportunity to assail us in a dangerous manner. It is now clear this was English manufactured lies to enable the American tories to make headway for the Anglo-alliance. The policy of this class of newspapers finally became so irritating to our fellow-citizens of German and French descent that they took steps

at considerable expense, to refute these regular installments of Anglo-American tory misrepresentations.

Along with this in the same papers, came regular volumes of slander and abuse as to the intelligence, morality and ability of the Cubans, Porto Ricans and Filipinos, to govern themselves. They were all denounced as dirty, savage gluttons of the Latin or Tagal race and religion, and incapable of self-government. These volleys of suspicion, inhumanity and abuse were cast on the country so fast and regularly in the midst of the excitement of war, that the public mind had no opportunity to take its reckoning or form an opinion. The fact of a concerted plan did not dawn on the minds of even the most thoughtful at the time. It has become a part of the policy of modern British and American toryism to play on the public opinion of the nations and the world, through its corrupt and mercenary press and literature, as a skilled player upon an instrument. True, we were surprised and impatient, after waiting tardy movements for the relief of the starving and oppressed people of Cuba, in whose behalf the war was declared, to hear that our administration had sent a part of our navy to the other side of the earth to commence the war for the liberation of Cuba. The Filipinos were our allies; they hailed us as deliverers; it was announced that Dewey had been given general orders to act at discretion; we were pleased that he and Consuls Wildman and Pratt were so discreet, and cultivated friendly relations with the natives. It was not then denied that they had an understanding, as was most reasonable, with the leaders of the Filipinos. They went to work in earnest; they soon had all the Spanish military of that island cooped up in Manila, and were advancing on it day by day; were about to take it; we were told Dewey could take it any day, as we now know he could. We were informed it would entail perhaps cruel retaliation and loss of property for the natives to take the city. At last in hot haste, troops were sent to be at Manila at its capitulation; almost a race for them to beat the Filipinos into that city. They arrived, and after a feint and pretended collusive resistance, the Spanish surrendered to our troops. Our troops took possession in the most insolent manner; the native troops were treated as savages and aliens in their own country. They were studiously ignored and insulted; they were ordered to retire from even the neighborhood of the town; lines of pickets with dead lines were set out and they were halted and turned back from their

native city, the capital of their nation, like dogs. They and their leaders even bore this with remarkable self-possession; they still had confidence that they would be justly treated by their brave deliverers of the world's republic. Soon as Washington was officially heard from even Dewey and Wildman changed their tones and manner; the natives begged for some assuring words of approval and kindness, but they were studiously ignored. The war came to an end; the protocol was signed one day before Manila surrendered; the commissioners met at Paris to complete basis for final peace. As men of any sense would, they asked to be represented, at least heard, before the men who claimed to be settling their political destiny. Again they were ignored and insulted; they sent deputations to the president of the United States to beg some words of assurance as to his and the purpose of his government toward them.

They were treated as the people of India might be in asking recognition from a British governor-general. Spain was humiliated, her navy destroyed, her armies in Cuba and the Philippines capitulated or besieged, thousands of them held by the natives as prisoners. The natives at Ilóilo compelled them to surrender the island on which the United States army and navy had never set foot. The United States commissioners were masters of the situation in the negotiations. Spain was compelled to quit the Philippines with or without hostilities. We owed her nothing but the humane treatment we accorded her capitulated soldiers and seamen. But now a collusive British-American tory conspiracy begins to dawn upon us. We now see the British-American tories have an avaricious eye on "the open door" of China. The Philippine islands are to be our Hong Kong and base of operation; we are to be allies and partakers of the British piracy and imperialism. To make our claim to the islands possible we must have some pretense of title, some pretext, no matter how flimsy. It would not do to set up a title of conquest when a radius of twenty miles around Manila would more than cover all we could claim on that ground. Hence our American and British tories put in two or three weeks colluding with Spain and the Spanish commissioners, inciting them to stand out for the Philippines, when they did not want them, or if they did, could not hold them; in the play they threatened to break off the negotiations; to give our tory commissioners and administration an opportunity to prepare public opinion for announcing that they had been compelled to pay \$20,-

000,000 for the islands. Thus the title of conquest was to be and is patched up and eked out by title of purchase of Spain. The country, soil and people were traded, sold like a western cattle rance or with less formality; they would have counted the cattle. What title to these islands had Spain to yield or transfer? None but that of an old monarchy of the sixteenth century, acquired by fraud and force and held with army and navy without the consent of the governed. The Declaration of Independence declared all such claims and titles of one nation or people, to sovereignty and ownership of another, to be absolutely null and void. For governments derive their just powers from the consent of the governed; sovereignty claims to title or ownership gained by fraud or force, are thus declared void. These principles have never been denied in the administration of our affairs, until now. It was well enough for the United States to secure and take relinquishment of the claims of Spain to sovereignty and ownership of the islands, since it was a title that she and all other monarchies recognized as legal and binding. But in our hands, as a nation, it should have been held in trust for the Filipinos, since according to the principles of our government, it was and is not such a title as we can assert against them. But all these principles and precedents of our history and government, the president of the United States, in collusion with British imperialists and tories, proposes to sweep away with a few strokes of the pen. He proposes to accept, stand upon and assert before the world the validity of the title of bloody old Spain to these islands, against their people, in open violation of the doctrine of the Declaration of Independence and head of the corner of the republic. Hence, we find him reciting in his "instructions to General Otis" that we had become the owner of these islands by reason of conquest and purchase of Spain. Now we see the red tongue of British-American imperialism ready to lick up the red blood of the helpless and defenseless Filipinos, as the British have that of the people of India for centuries. Before the senate met to consider the ratification of the treaty, he ordered our military to take Iloilo.

The native soldiers met our's at the water's edge and stood firm on the rights of man, as set forth in the Declaration of Independence. At first he recoiled at murder and bloodshed in open violation of the constitution and laws of his country; shedding the blood of men who stood like the minute men of Lexington and Concord on their in-

alienable rights. But the British and American tories said go on, go on; if you do not there is no "open door" in China for British and American imperialism; the alliance and the whole scheme fails. Still, he hesitated; at last, like Caesar at the Rubicon and Arnold at West Point, the weak, vacillating man sat down to write his instructions to Otis, directing him to commit the supreme crime of brigandage and British imperialism against the Filipinos. The treaty was not signed; the islands were not ours on the pretense even of the tory conspiracy; those people were not our enemies; congress had not "declared war against them, and has not done it yet. But the president of the United States, acting like the viceroy of India, puckered up his beetling brows and wrote the infamous "instructions to General Otis," that were in fact and law, and have resulted as such, a declaration of war against those people.

On December 21, 1898, he directed General Otis before the ratification of the treaty to announce to those people that "the mission of the United States is one of benevolent assimilation." To be assimilated, they would have to be nationally devoured and digested, and made the component parts of another body politic. That was all George III. proposed to do for the revolutionary fathers; that is what England has done in India today; the lion and the lamb were to lie down together; but the lamb was to be inside the lion. Mr. President, too, like General Havelock, Chinese Gordon, General Kitchner and all the rest of the British brigands, is exceedingly pious. He would go, like the British government, with Bible, Methodist hymn and tune book and discipline under his arms, with guns sticking from under the gown behind.

He also directs Otis as follows: "You will proclaim in the most public manner that we come not as invaders or conquerors, but as friends to protect the natives in their homes, their employments, in their religious rights." True, we did not come as invaders, we came and were hailed as liberators, of which our flag until now has been an emblem. But according to his instructions to Otis we are to remain invaders and tyrants, like the English in India, China and Egypt. We have assumed those people have no national spirit or pride, no men of any ability to protect their homes, personal and religious rights. The order assumes that the United States has bought them, soil and people; that they are an inferior race, incapable of self-government; "a lesser breed without the law;" and that we are condescending in

proposing to administer their affairs as England does those of India. That is just what it means, as every man of sense knows. But if any of those people do not see fit to be "benevolently assimilated," to admit they have no national aspirations and pride, to have a government of their own choosing, by the consent of the governed, of their own men and nation; refuse to accord "honest submission" to this dictation of a despot, then in that case, the lion shows his teeth; he is a conqueror. And all who thus decline, come under the clause of the instructions. "All others will be brought in this lawful rule we have assumed, with firmness, if need be, but without severity as far as may be possible." This declaration of war accompanied by a systematic course of insult as might be, and as we believe was expected, resulted in a collision with those men, and vast bloodshed and carnage have followed, and the end is not yet.

Now let us recur to the texts at the commencement of this chapter. If they are true, if he who spoke them knew what he said, what will be the reward and result of the conduct herein detailed? If they who take the sword shall perish by it, what fate awaits England? She has taken it and mercilessly assailed and still is assailing peoples and nations, whose only offense is that they are unarmed, unorganized, undisciplined, and unable to defend against her avaricious and lustful assaults and have land and wealth, of which she seeks to despoil them. She "judges" them as aliens of the race, as inferiors, as having none of the claims of men or brethren upon her or the rest of mankind. This is the "judgment" she passes on them, and executes it with Gatling and machine guns by mowing them down by thousands, for trying to stand on the "unalienable rights" of men, as set forth in the Lord's Prayer, the Golden Rule and the Declaration of Independence. What a cup will be pressed to her lips to drink when that text is fulfilled upon her. "For with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again." Then she may see stables made of her cathedrals, barracks of her palaces and none so poor, as to do her reverence. Can any man with an unpolluted heart and unperverted moral nature, call her a Christian nation in the light of her recent history and present conduct?

So far in the history of the race it seems "impossible but that offences will come;" and yet we all know it is not necessary or best that such offences come; not even from a material standpoint, if there were no higher considerations.

England's unjust and cruel conduct has placed her as to the nations of the earth, in the position of an outcast and pirate against society; one who has committed crimes for which he is too wicked to ask or expect pardon; he has no desire of a return to lawful and peaceful pursuits. His only hope or ambition, or surcease of sorrow is in plans for a broader field of operations and greater depths of crime. If there were no higher motive for it, it is policy, it is human wisdom, it is best in the end, nationally and individually, to do to others as we would have them do to us. It is the only law under which men can live, happily in society; under which society can perpetrate itself. Think of the condition of the race, if all the nations would adopt England's code of morals and follow her example.

"Woe unto him by whom the offense cometh." If she is not a forerunner of a return to the ancient paganism, a methodical, intentional violator of every human consideration of right; an offender of one (and all) of these little ones," the poor, the ignorant, the weak, the defenseless, then who on the face of the earth has been and is today? According to the morality of Christ's teachings, of the duties of man to man, as he put it, where will England and her established church, her pious psalm singing refined paganism, be on the day he shall "divide the sheep from the goats?" As she and her "whited sepulchers" shall face the spectres of the millions of the murdered in Ireland, India, Egypt and Africa; as mothers with their clinging babes, the victims of war and famine, shall rise up in judgment against them, will she be among those to whom He will say "Come ye blessed?" Or will she be among those to whom He will say "Depart?" And when they ask why, would not the answer seem to have been written to them? "In as much as ye did it not unto one of the least of these (little ones) ye did it not unto me?" He makes a personal matter of it, a question of doing, or not doing things easily done here in this world. He did not say "In as much as ye believed" ye were the salt of the earth; that ye were God's chosen people; that it was your "duty and destiny" to rob and plunder the rest of mankind, singing psalms and dealing in pious platitudes while so doing; that you believed that you were to claim "the heathen as an inheritance," and that all mankind that you could overpower are heathen. He did not say "In as much as ye believed" this or that; but, inasmuch as ye "did it unto one of the least of these."

The East India Company took England up into a high

mountain, as the devil did Christ, and showed her the kingdoms of the world and the glory of them. She did not resist the temptation of avarice; she yielded to the devil of avarice and ambition, and said: "I will fall down and worship thee." She has been on her knees to him ever since. The McKinley administration and American toryism are today on their knees to the same personage; they would like to have the kingdoms of the world shown to them; they are willing to do homage to his majesty. They are baptizing our flag and uniform today in the blood of "these little ones" and propose to start on a crusade of inhumanity. They itch with England's moral leprosy, and are eager to cast our destiny with hers on the road to ruin. If we as a nation now depart from the doctrines of the fatherhood of God and the brotherhood of man and that "governments derive their just powers from the consent of the governed," to be partakers of England's crimes in the career of immoral imperialism, our moral guilt is greater than hers, because committed with greater light and more condign will be our punishment. But as a nation we will not do it. For a while, long enough to show their utter immorality and brutality, if they had the opportunity, our tories will have political power. Then they will be pulverized as under the hammer of justice and the hot indignation of the American people.

If "Our Father" lives, if the Nazarene was a teacher sent from Him, there is a right and wrong in all these things. If the Nazarene, the Lord's Prayer, the fatherhood of God and the brotherhood of man, and the Declaration of Independence are right, the British-American tories and imperialists are wrong. If they are wrong, it is an awful one, and we want no part or lot with them. If the Nazarene is right, He and Our Father and one man will in the end be a majority. Let us as a nation set our eyes on this polar star of truth and pray, act and live the sentiment, "Our Father who art in heaven, hallowed be Thy name, Thy Kingdom come, Thy Will be done, on earth as it is in heaven." "Do unto others as you would that they should do unto you." "Lead us not into temptation" of avarice, of the devil on the mountain, of imperialism, of the lust of power and cruel, unjust gain, by despoiling and murdering our brother man; but deliver us from all its train of evils and entailed curses.

CHAPTER VIII.

CHRIST SUBMERGED—CRUCIFIED AFRESH.

THE Hebrew Bible is quoted and is authority and furnishes precedents for all this pagan inhumanity. Modern official church is becoming a veneered Judaism. Christ and his teachings are being overwhelmed and submerged under the examples of Abraham, Jacob, Joshua, David, Joab, Saul and Solomon. The American higher paid clergy, the syndicate and userer's press are daily assailing the Declaration of Independence and thus the teachings of Christ on which it is based; quoting the sayings and citing the examples of robbery, murder and slaughter of its teachings and personages. They are urging the McKinley administration to acts of cruelty and slaughter on a grander scale. Archbishops Ireland and Kain, and many of the Protestant clergy, have demanded speedier and bloodier prosecution of the wicked war of conquest against the Filipinos.

Aguinaldo and his co-patriots have asserted their intention of confiscating the great estates of the monks, friars and clergy of the Philippines as was done in France, Mexico and the South American republics. The archbishops and Admiral Dewey have all declared the people of Luzon are better taught Catholics of a higher grade of morality and intelligence than the people of Cuba and Porto Rico. It seems then that the only motive to induce the archbishops to espouse the cause of imperialism and become the allies of our tory administration for the subjugation of the Filipinos, is they expect its active assistance in the Philippines, Cuba and Porto Rico, in preventing the patriots of those unhappy countries doing what was so justly done for the other nations named, when they overthrew the despotisms of united army, church and state. Indeed that course of conduct by the McKinley administration would be among the least of its crimes. It thus stands now on the very grounds and positions taken by the monarchs of the "Holy Alliance" of 1815-21, when they declared at Layback that they would proceed and use their military and naval forces to re-subdue the South American republics and restore them to the rule of Spain. It is now disgracing our flag and uniform to accomplish the very things in the east that the

memorable Monroe message then informed the "Holy Alliance" monarchs the United States would regard "as unfriendly acts" in the west. Thus under the apostasy of the McKinley administration, led by the British money power, we are represented as having executed an about face as a nation in the moral and political world. As having turned our backs on Washington, Jefferson, Jackson, Lincoln, Lafayette, Bolivar, the Monroe doctrine and the republics, the sunrise and hope of the world's future, and set our faces toward George III., Pitcairn, Howe, Cornwallis and Arnold, the De Medici, the Louises of France and the Josephs of Austria, the monarchies, the sunset, the blood, fire and despair of the past of the race. We would favor only the confiscation of the lands and the property not necessary for the use of the church, leaving the churches, parsonages and all property actually used in educating the young. All other in the hands of the clergy is a source of corruption to them and of imposition on the people.

Now this despotic class claim and teach that the present royal family of England are the direct descendants of David. That the empress of India and Henry VIII. are the religious and political successors in direct line of the licentious murderer of Uriah, the murderer and exterminator of whole communities and peoples, because they were gentiles "uncircumcized," "lesser breeds without the law."

It is a little humiliating that this claim, first advanced by a British preacher, named Glover, in 1861, should now be revived in the fly-blown and maggoty brain of an American professor, at one time an officer of the U. S. navy. A long article piously copyrighted, and all rights reserved, appeared in the St. Louis Republic of August 27, 1899, in which the claim was made that Victoria is a direct descendant of David. That her grandson, the Duke of York, is the long expected deliverer, "who is to come to the world to gather the Hebrew race from the four corners of the earth and solidify again this scattered people." That already as a part of the string of names with which he is decorated, he is piously called David. A long list of the names of the greasy gang and line of the religious and political thieves and murderers of the world to prove the claim is cited. It proves too much to the rest of mankind, for the welfare of the bloody thieves who now advance it. It does prove most conclusively that the British Jew tory never learns or forgets anything; that in its corrupt heart the ruling class and royalty of England longs for the days and government of

such characters as David, Solomon, Henry VIII. and the Sultan of Turkey, when life and death hang on their lips. That England, as to that class, is absolutely Judaized; that it ought to be called Judea; that it has no pretense on which to base the claim of being a Christian country. That it has relapsed to Judiac paganism as brutal and blood-thirsty as that of the Herods. It seeks now like Mohammed to put the sword in the hands of a wild, brutal, frenzied, religious race fanaticism, that nothing but death will arrest. As proof of this, we cite the avidity with which it has seized on the semi-religious writings of the misanthropic imperialist, Kipling and his bloody minded drivel, of a brain and heart corrupted by an education and association with the awful scenes and crimes of India. It has enriched him and now its church pulpit, and general literature, sings his praises as if he were an angel alighted from another world. That too in the face of the gross immorality, paganism and blackguardism of much of his writings. And why? Because of a dearth of ability and genius, willing to lend itself, like a prostitute, to laud and sing the past and present doings of this corrupt class; because he has some ability of a kind and is willing to and does use it to perform a wild, war, ghost dance, in numbers, to celebrate their bloody deeds; for this they sing his praises from shore to shore. This was most disgustingly exemplified in June, 1899, by the authorities of the Methodist church preparing three verses of his "Recessional" and causing them to be printed and set to music, on a "lesson leaf" or service for "Children's day" to be sung as part of the exercises in their churches all over the country on that day. The decorations of the pulpit or platform for the exercises were illustrated by a picture; on the left facing the audience was a "stack" of three army muskets, bayonets on, and beside them stood a United States soldier in full uniform; on the right was a cross with mottoes.

The sentiments to be taught were printed in recitations and dialogues. The name of William McKinley was used in a connection to represent him as in favor of peace, in the face of the fact he was then and had been for months engaged in waging a cruel and relentless war on the Filipinos in violation of the constitution. Not one American ode or patriotic song was on the programme. The only song on it of a political character was the three verses of Kipling's Recessional as follows:

God of our fathers known of old,
Lord of our far-flung battle line,

Beneath whose awful hand we hold
Dominion over palm and pine.

The tumult and the shouting dies,
The captains and the kings depart,
Still stands the ancient sacrifice,
A humble and contrite heart.

If drunk with sight of power, we loose wild
Tongues, that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the law.

CHORUS.

Lord God of Hosts be with us yet,
Lest we forget, lest we forget.

So far as it has any, the meaning is simply this: "God of our Fathers," Henry VIII., George III., and Howe, Cornwallis, Andre and Arnold, Chinese Gordon and Kitchner. "Lord of our far flung battle line." Certainly it has been flung for hundreds of years over India and Ireland for many years over China, Egypt and Africa. In 1776 to 1783 it was "flung" from Lexington and Concord to Yorktown; from our burning capitol at Washington to New Orleans in 1815. "Our far flung battle line" includes and sustains the harems in India, the Sultan of Turkey and his harems, the Khedive of Egypt and his.

In September, 1898, at Omdurman in Africa, "Our battle line" killed ten thousand Dervishes in a day for trying to defend their native land and city against the red coat brigands and invaders; and next day they killed all the wounded. Right now "Our far flung battle line" is making war on the little Dutch Boer republics of Africa, because republics and their poor hard working farmers have land and others things the red coat brigands want.

"Beneath whose awful hand we hold dominion over palm and pine," in India, Ireland, Africa and Egypt and China. There we murder, loot, plunder and starve the people to death. Starved one and a half millions in Ireland and reduced her population from nine to four and a half millions in less than a century. In India we have starved sixteen millions to death during the reign of the Empress of India; it is for this "We hold dominion."

"Beneath whose awful hand;" whose hand can it be,

that thus helps John Bull to loot, murder and starve? Who is in partnership with him in such business? It cannot be He of whom Christ taught us to say "Our Father who art in heaven." His is not "an awful hand;" it is not red and dripping with the blood of His children; He never helped John Bull to starve millions to death. It is "an awful hand," the hand of a demon that would do such things and permit it to be done in his name. Whose can it be? We have the answer in the last verse; it is the "hand" of the Jew God Jehovah, who commanded Joshua to kill all the "Gentiles" but the girls and young women; who commanded Joab and David to kill the "uncircumcised" Philistines, Cananites, and Gentiles. It is under his "awful hand" dripping with blood that Kipling, Oscar Wilde and their fellow countrymen "hold dominion." "The tumult and the shouting dies." Yes it died in the 10,000 Dervishes at Omdurman, in the 16,000,000 of India, starved to death and dying now by thousands; and the million and half starved, dead in Ireland. "The captains and the kings depart." Of course Kitchener and Cecil Rhodes depart to London to be lionized for their murder and slaughter and to sing the "Recessional"; "still stands the ancient sacrifice, an humble and contrite heart" That may mean almost anything, one thing as well as another.

It is claimed to be a reference to the "Empress of India," in whose name they loot, murder and starve. It may be so. It takes great poetic license, to permit the idea John Bull, or anything akin to him, ever had a heart. He is all teeth, gullet, paunch and pocket; he never was known to be humble, contrite or sorry only when we gave him a good threshing or he attempted to rob or murder and failed. "If drunk with sight of power, we loose wild tongues that hold not Thee in awe; such boasting as the Gentiles use, or lesser breeds, without the law."

There you have it, you Gentile Philistine dog; if you are not a "circumcised" Jew tory and belong to the big "breed" inside "the law," you have no right to live on the earth. The British Jew tory has a perfect right to kill you and take anything you have he wants. The people of India, of Ireland, of Egypt, the ten thousand and the rest of the poor Dervishes are Gentiles and "lesser breeds without the law." So were we Americans in 1776. The Revs. Talmadge, Ratcliffe, Henson and others say "the heathen from Joshua to McKinley never listened to any reason but force." Our British tories are now "reasoning" with the Filipinos with

shot and shell as "a lesser breed without the law," and now if they dare China and her "lesser breed" will be partitioned.

Is not that an appropriate Sabbath hymn to close "a Childrens' Day" exercise? Not one word, sentence, sentiment or line, that has any reference to us, as Americans, as a nation or otherwise; it is a wild, senseless jumble of words, a British Jew tory screech and yell, breathing out murder and slaughter against the rest of mankind. Not one reference in it to Christ or his sentiments or "Our Father." Don't be troubled Rudyard, we will not "forget" you, Kitchener, Cecil Rhodes and the other sons of preachers and preachers; we are keeping tab on you and them; we have read of the actions of you, and their ancestors in the thirty years war, in the "Crusades," French and other revolutions. The people only wait to see and know what you would do, if you had the power; composing and singing this song, plainly shows it was and is for a purpose; to foster and manufacture British tory sentiment in the United States to second the Anglo Alliance scheme; it expects in the end to overthrow republican self-government here, as elsewhere. It is of a piece with your conduct and that of John Wesley in 1776; the tories in 1812-14 who held the Hartford convention and passed treasonable resolutions, while the British burned the capitol at Washington. It is like the British agitation of the slavery question from 1821 to 1860 by means of which, you divided your church on sectional lines on that question in 1844 and the nation in 1861; it was your factional sectional tory incendiary appeals that drove the nation into that drenching in fraternal blood; and now true to your ancestry and tory instincts, you are seeking to uphold and establish a colonial, imperial system akin to that of England, that would end republican self-government in the world. Your conduct and the McKinley war in the Philippines make you tories morally responsible for the assault of England on the two little African republics.

That "Recessional" was composed to be and was sung at the close of the "Queen's Jubilee." The answer to it was the slaughter of the ten thousand Dervishes at Omdurman and murdering the wounded; and then in due time to assault the two African republics. And as the echo to this, you British tories and enemies of human liberty and republican self-government, set that song to music to be sung from one end of the country to the other, as a "Chlidren's Day" exercise.

The Czar of Russia called a conference of the principal nations, to consider the great humane Christ-like question of

general military disarmament. That conference met and voted on the proposition among others, to discontinue the use of the cruel lacerating dum dum bullet, in war with "uncivilized peoples," as it is prohibited among the so-called civilized. The representatives of every nation there, but England and the brazen "whited sepulchers" and religious British bigots and tories, sent by McKinley to misrepresent the American people, voted for it; true to their brutal instincts they voted against it. Cecil Rhodes, Kitchener and Kipling are the lionized heroes of world-wide toryism, because they are utterly conscienceless and glory in the murder of "the lesser breeds without the law" to advance the ends of imperialism. It seems an irony of fate that this brutal trio are the sons of British preachers.

Already the ground begins to swell under the feet of the British Jew money power; its American allies had better stand from under. It looks out with ill concealed disquietude at the rising storm as it hears the pent up mumbling and distant thunder of the anti-Semitic agitation.

It has just made the supreme effort of its life against France, in the Dreyfus case. His conviction of an avaricious crime, was cited as proof of want of patriotism and the avarice of the Jew: it was so resented by the Jew money power of Europe. Under the pretense of defending Dreyfus, it proceeded to try France in its newspapers and magazine press. It spent millions in its four years tirade against France. Plate matter was sent out to the rural press of this country, free, with the request to insert it; the Jew money power press of this country grew red in the face as it screeched its malicious lies against France and her government; worked itself up into a complete frenzy all over the world; it appealed to religious fanaticism, race prejudice and resorted to regular installments of lies. It asserted he was being starved to death and murdered by abuse; but he returned to France for new trial in robust health. It tried to forestall another conviction, by asserting the case was prejudiced. It was a deliberate attempt of that power to overturn the republican government of France; after working itself up into a frenzy and hissing its lies for years, it was compelled at last to gnaw a file. The civil and military government of France went on the even tenor of its way; again tried and convicted Dreyfus in spite of the shenry trick of his lawyer shooting himself slightly, or pretending to have been shot, to create sympathy.

France gave no more heed to the hysterical chorus of

the Jew press of the world, than the keeper to the insane chatter of the patient in an asylum. Treated the whole clamor as did the State's General, in 1789, that of the jack-daws of royalty and aristocracy, when commanded "to disperse" and go home; when they tore up the floor of the hall where they met, for a "King's Ball." And at last, just as they all were red in the face and took another breath for a prolonged screech, they were compelled to eat the wormwood and drink the gall of a confession of guilt by Dreyfus, in accepting the "pardon" of the president for his crime on the condition that he "withdraw his appeal."

The intention is to make a text book on the questions and issues of the impending conflict of imperialism and monarchy, against republican self-government in the world.

It will be shown that the gold standard legislation consummated by the last congress was and is only preparatory to the final apostasy and overthrow of the spirit and even the form of republican self-government if the purposes of its promoters prevail. Moral character is to the nation what it is to the individual; its decay unbalances the judgment.

The doctrines of the duties of man to man in this world, taught by Christ, have been the only source of the superiority of western civilization in Europe and this continent. As the tendencies to Judaism are developed by the moral chloroform of the preaching of a sky religion and morality; that is one to bear its fruits in the next world or beyond the clouds, the national conscience has grown and is growing depraved; it is dead to all appeals but those of dollars and cents. A man may be "a devourer of widow's houses," "a whitened sepulcher full of dead men's bones," one who "lays burdens grievous to be borne on other men's shoulders" in this world; but if he pays the preacher and helps make and place the mortgage on the church, or pay interest on it, and "believes" he is "one of the elect" and has a perfect right "to claim the heathen as an inheritance" and to kill "the lesser breeds without the law," then he is a regular nominee and elected to the aerial plains of the sky region.

He may be a liar, defaulter, thief and seducer in this world, but by taking the proper steps the doctors of divinity will give him a pass through the pearly gates of the New Jerusalem and an order for a whole set of "crowns" "palms of victory" and Jews' harps, in which he will waltz and dance and prance on the gold (standard) paved streets of the city. And when he grows tired of that diversion he will hang over

the walls of heaven and make faces at the poor people in hell he robbed and plundered in this world.

A few days ago I attended the Sunday evening services of the richest Protestant congregation in a city of over twenty thousand. The preacher was a graduate of Harvard or Yale. The pipe organ and choir were both in voice and full of wind. They sang and pumped and pumped and sang operatic "classical" music that had about as much of soul and sentiment in it to soothe and rest the tired and hungry soul as a chorus of three swinetts of as many sizes and keys with their necks under a barnyard gate. What it lacked in quality it made up in quantity; it sang by ones, twos, threes, quartettes and bakers' dozens. It sang sitting and standing and the poor fellow who worked the wind on the pipes seemed to be about half and half. At last "the evening's lesson" was read by the pastor. It was not chosen from any of the teachings or doings of Him whose locks were wet with dew; who said "a new commandment I give unto you, that ye love one another;" who said of Himself, "The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head;" who said to the poor unfortunate woman who washed His feet with tears of gratitude and wiped them with the hairs of her head, "let her alone, she hath done what she could." Who said to another, "let him that is without sin cast the first stone." Who in the presence of the mob that came to take and murder him said to poor old impetuous, cowardly Peter, "Put up thy sword; they that take the sword shall perish by the sword." He did not take these words for a text and preach on the subjects of the McKinley war in the Philippines and John Bull's war on the two little African republics. None nor all of the scenes, sentiments and sayings of His life invited the attention of the Rev. Sheepskin holder of Yale. He turned by all these to open the old Jew Bible of mythology, at the scene of Solomon's prayer at the dedication of the temple. For fifteen minutes he drawled this "speech" of boasting, made to the Jew god Jehova, into our ears. As he read on the line, I read between the lines. I thought of the doings of the people and the god this temple was built and dedicated to commemorate. Of the invasions and exterminations of peoples, men, women and children, by Joshua, Joab, David and Solomon. Of David dressed in garlands and strings of parts of the mutilated bodies of Gentiles and Philistines "circumcised" after they were killed, because they were "lesser breeds without the law;" religiously dancing and prancing

and playing on a mouth organ to please his god Jehovah.

Of poor old religious patriotic fool Uriah, sleeping on David's "porch," while David debauched his wife and sent a note by him to Joab to have him murdered. Of his harems of wives and concubines; of Jehovah causing wars in which half of his people were slaughtered to punish David; but let him die of old age at last, surrounded by his concubines.

What excellent texts these were and are to justify the McKinley and John Bull wars in the Philippines and Africa. We thought of Hagar ravished by Abraham and the attempt to murder her and her child. And at last of the "wise man" who was dedicating this temple and making all this speech to Jehovah, to celebrate all these interesting events.

Of the length and breadth, at least of his domestic establishment, of his three hundred wives, and the floating, flitting zephyrs, figures and fumes of his harem of five hundred concubines. It and its suggestions smell louder than White Chapel London and the scenes and adventures of "Jack the Ripper;" its suggestions are just about as spiritual. It beats the harems of the Sultan of Turkey and the Khedive of Egypt, and the Sultan of Sulu, England's and McKinley's only allies; the only thing of the kind in the modern world to equal it is, perhaps, England's harem barracks in India. Solomon's greatness and wisdom in those days were measured by the size of his harem; the facts of his having three hundred wives and five hundred concubines are stated in the greasy, bloody, old licentious book, as a matter of boasting of his greatness and wisdom. The Sultan of Turkey, smeared with the blood of the Armenian massacres, redolent with the stinks of his harem, is a virtuous Christian gentleman compared with Solomon.

And we soliloquized—why did this fellow go by all the sayings and doings of Him who "spake as never man spoke;" of whom it is written "the common people heard him gladly;" whose life and sayings are the exponents of the love and fraternity of the race, to read this boast and speech of the champion harem and bawdy house keeper of the world; to stand us at the door to catch the sounds, sights, suggestions and get the moral odors of a mammoth bawdy house? We thought he will go to the New Testament for text; but no, he had only read the harem bawdy house keeper's "prayer" or speech to his god, to be the subject of his "sermon" of fifteen minutes. I thought how many petitions did this fellow and the other "D. Ds." write, sign and send to congress to expel Roberts, the polygamist? And here he is reading and

preaching the champion harem bawdy house keeper and polygamist of the ages to us. What was or is in this harem bawdy house scene to feed the sore and hungry hearts of a congregation? The people ask bread and he gave them a stone, the vaporings of the licentious libertine of three hundred wives and five hundred concubines. It taught and teaches paganism; it teaches monarch and imperialism; it teaches the supremacy and power of the classes and servility and weakness of the masses. It is that they teach and seek to teach.

About two years since I heard a young ignorant British ass with the broad Cornish brogue, preach what he called an Epworth League sermon in a Methodist church. He said Christ was an actual political military leader and power in the world; and "we leaguers" are his "soldiers;" He is our leader and we follow where he leads. Used all the warlike and military expressions to make his meaning unmistakable. Said "we are loyal; we always stand by the government" although it may do some things not just right. And finally said in so many words, "we not only intend to fight with the sword of the spirit, but with shot and lead." It was no less than a religious political class harangue, such as might well be made by a follower of Mohammet. I called the attention of others to it at the time. This illiterate and ignorant bigot in England would probably have been employed in dragging coal out of the mines in a dog cart. But here in Missouri he was well fed and clothed and licensed to preach, especially as a teacher of the young in the John Bull Epworth League.

My heart sinks within me as I go sometimes to these exercises and listen to the words, spirit and character of the songs. Christ is referred to as "Royal Master," "King," "Prince." The ignorant bigots who compose this driveling have no appreciation or understanding of his spirit and teachings. They cannot command any terms to express the ideas of human or god like superiority, only the names of royalty and aristocracy, "kinglets, queenlets and princelets." They call him "the Son of David," "The King of His People." All these songs are made as nearly as possible to take on the military spirit in actual language and figure of speech. They "are marching on the foe," with Jesus like Kitchener, Otis or General Wheeler at Santiago, "marching on before." The "Recessional" sums it all up. The only purpose and the spirit of it is to inspire a religious, merciless race fanaticism, like the spirit of the Crusades. Read the resolutions of the

late Methodist conferences in which they resolve in effect, that God has "rescued" the Filipinos from religious and political despotism, and commanded us and Brother Bill to kill all of them and everybody else that stands in the way of our purposes. Hands off, let us alone. We and Jehova and Brother Bill will do all right in the Philippines; the Empress of India and Kitchener will do all right in Africa. Let us alone; we will give the Filipinos and Boers as good government as they are entitled to as we have done in India and Hong Kong. Governments derive their just powers from the consent of the Empress of India, Jehova, Brother Bill and us. We are Jehova's resident agents in the world, like the agents of the absentee landlords of Ireland, to let and collect the rents. You "uncircumcised" infidels, that don't believe as we do, hands off; you "lesser breeds without the law," it is none of your business what we do with you, or to you, in India, Africa, yes in the United States or England. We are Jehova's "elect" appointed from "the foundation of the world" to "inherit the heathen." That is the spirit of the policy of the McKinley administration as expounded by its "Peter the Hermit" preacher and expounder of its "Crusade" morality, Senator Beveridge of Indiana. Republican self-government and these sentiments cannot live together; one or the other must and will die; "ignominiously and on the scaffold" of public opinion.



CHAPTER IX.

CHRIST VS. THEOLOGY.

This is my commandment, That ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friends.

Ye are my friends, if ye do whatsoever I command you.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

These things I command you, that ye love one another.

THESE are parting words, the farewell address of the Nazarene to his followers, John xv. He repeats the "new commandment" and adds to it, "as I have loved you." Brotherly love, pathetic fraternity and the purpose of asserting His equality with them and theirs with each other, is breathed in every word. Greater love hath no man than this, that he lay down his life for his friends; every man does it who lays down his life in a just cause. And the way to prove themselves his followers is if you do what I have commanded you." Henceforth I call you not servants; not even disciples, or inferiors in any respect, but equals in every one. "I have called you friends." You are not servants, because the servant obeys not knowing the end his lord has in view; "for all things that I have heard of my Father, I have made known unto you." You did not choose me, I chose you and purposed and appointed you, that you "should go and bring forth fruit" in this world. By your fruits you will be known. Your fruits, your influence, the effect of your lives in the world, shall be of a nature to be permanent "and remain." To this end and to accomplish these purposes, while you are bearing this fruit in the world, "whatsoever ye ask of the Father in My Name," "He may give it you." Those are the conditions of the promise of an answer, for asking. The bloody-minded imperialist with murder in his heart and slaughter on his lips, singing the blood-thirsty "Recessional," has no part in that promise, of an answer to his prayer.

The fact is His followers plainly and literally so under-

stood him and proceeded at once, to keep His commandments, in that spirit, in this world, in the matter of material things. For "they had all things in common;" and they "gave to each according to his needs," and "no man lacked" among them. They were in these things a community of Socialists; it is the plain letter and spirit of the text. It was then and is now so plain, that a wayfaring man, though a fool, need not err therein. Men do not err in it, because of misunderstanding it in the first instance; but because they are misled by the mists of the old Judiac theology or godology. Not that we claim that in modern society all things should be held in common; but we do claim that the meaning and spirit of the teaching should be obeyed and practiced today in our societary life. If Christ was sent to us, from the Father with a message, to teach us how to live and let live, in this world, is not that, the duties of man to man, the primary truth and lesson of His teachings? If so, ought we not to give it the first and greater attention? If we neglect it and his teachings as to the duty of man to man in this world and violate them, are we prepared to pass the primary room? Shall we cast aside His teachings, of the duties of man to man in this world and while full of fraud - force, cruelty, injustice and murder toward our fellowmen, rush up the golden stairs, to the doors of the next, into the presence, "where angels stand abashed" and proceed to write and preach carloads of theology or godology; to define the duties of man to God? Raise our empty heads and open our blattant mouths, in the face of Christ and "Our Father" and his "friends?" And proceed to deliver long disquisitions on the "nature and attributes of God?"

If it is true, that Christ has made known unto us "all that he had received from the Father," as He says, is anything lacking? Who is the man to say there is? Who is the man to undertake to supply it? Who have done it, if not those who wear the titles of D. D.? Who write, claim to study and preach the political Judiac lore called theology? History and human experience prove the lack is not in Christ's failure to make known the will of the Father to us; but is in our unwillingness to do the things directed and keep the "new commandment," he gave us. The fruits and effects of a thousand years of the teachings of theology or godology is, to repeal the "new commandments" of Christ, that vetoed many of the old Judaic laws, such as "An eye for an eye and a tooth for a tooth;" putting away a wife by giving her "a writing of divorcement;" "boring the servants"

ear" to make him a slave forever; the curse of Noah on the descendants of Ham; the repeal of the right to kill and "inherit" and practice usury on the stranger, the "uncircumcised," the Gentile, "the lesser breeds without the law;" all these things that the "new commandments" and laws of Christ forbid the Judaic theology tends to restore. Imperialism is one of the direct and immediate fruits of their restoration. Imperialism, civil, industrial and political, is Judaism; and Judaism is imperialism and paganism. "Judaism" is referred to as to its political influence in this world and not as a religion.

It is impossible to harmonize the subject of the duties of man to man, as taught by the Nazarene, with the mysteries and mysticisms of the unknowable and unknown of theology. Tell a man that certain things are his duty to others and he will think he knows something of it himself; he will answer and probably refuse to obey, if he thinks the demand unreasonable or unjust. But assume to be a teacher of theology and in airs and tones of authority read from a sacred book and assert that God commands him so and so as his duty to God; then he knows, says, and answers—nothing! In this field and manner today is 99 per cent. of the teaching of the clergy. This was most forcibly impressed on the mind of the writer shortly since, while listening for forty minutes to a harangue called a sermon, in which a weak minded, shallow man of less than ordinary information, asserted not less than thirty times: "God wants, or God commands, you to this,—and He don't want you, or will damn you, if you do that." All this drivel from a man too little to entertain one lofty conception of the character of "Our Father," went unchallenged! His ignorant rant and cant would have been spurned in the field of human knowledge; no man would pay him for it or remain to hear it. But in this field in which no man can prove or disprove anything, only as a matter of inference, the impudence of ignorant and audacious assertion seems to be legal tender with human credulity. In this field the teachers of official churchanity have erected and dug the system of mysterious and labyrinthian caves, morgues, and charnel houses, known as theology and called a science. And now they propose to apply and enforce it in the political world. We have the sciences of geology or stoneology, biology or bugology; physiology or bodyology, and theology or godology? Men presuming on the credulity of their fellows, enter the cave of a school of godology and come out with a smirk of conceit

and inform the common herd that they dug up and examined, classified and understand God, as does the geologist the rock. They took magnifying glasses and examined and now understand the nature and habits of God, as does the biologist the bug. They went into the anatomy, nervous system, muscles, and structure of God and understand Him, as does the physiologist the human form. It seems disrespectful and almost blasphemous to thus plainly put in common language the meaning of this imposition on the credulity of men; but this in plain terms is just what it means. We not only have this claim and pretense of the so-called students of godology, but we have the D. D.—“doctors of divinity.” The word doctor is from the Latin, docere—to teach, or learned; we have the learned in medicine or M. D. But here is a man who is learned, taught, and a teacher, of the mysteries of divinity; he assumes before men the title of “doctor of divinity;” his is the field of theology—or godology—or the duties of man to God. To a thoughtful mind it seems irreverent, an insult, an impiety, to make the claims of these schools and titles concerning the being and character of “Our Father.” To illustrate: here is a son in a family who claims to have studied and to know more of the mind, nature, and will, of the father concerning his children than any of the others. In what light would a kind, impartial, well-informed, modern man and father, of fine sense and sensibilities, look upon such pretensions in one of his sons? If they were insisted upon to his face among his other children, until he felt compelled to express his opinion of them, ten to one it would be: “my son your pretensions are impudent assumptions; impudent to me and your brethren; you are only a son; your pretences to knowing more of me, my ancestry, moral and mental qualities, feelings and dispositions of mind and especially my will toward you and the rest of my children, are false and of it you ought to be ashamed. I am not partial to ~~my~~ children. I have not made any special revelations of that kind to you, or to one more than another; to have done it would have been unjust, and cruel; your claims are a disgrace to you and a scandal of me; you and the rest of my children can best perform their duties to me by being true brothers to each other.” Does not Our Father possess all the finest senses of discernment and feelings of justice and impartiality, that the highest type of natural parent can possess?

But what is the result of a thousand years of the teachings of these students of godology—these “doctors of divinity?” The Nazarene said “By their fruits ye shall know

them. Do men gather grapes of thorns or figs of thistles?" These teachers of official churchanity have taught, and caused the nations of Europe to adopt, the dogma and practice of the union of church and state. They are responsible for the doctrine and morality of those nations on those subjects as well as upon that of the duties of man to man. On those subjects they have no morality; they have no confidence in each other as nations; they have shown themselves unworthy of confidence; they live now, and have for centuries, in a state of armed neutrality like savages; they have 12,000,000 men in arms to protect one against another. They have all overthrown the Christian doctrine of opposition to usury and have adopted the Judaic apostasy of practicing it. Under this they are all rolled in webs and meshes of debt that reduce their peoples to the position of debt serfs. Preacher, priest, noble, and Jew, have entered into an unholy alliance, in the use of army and navy, to rob and plunder the masses of the people. They have practiced this abomination, until they are on the verge of a series of red and roaring revolutions. They are oppressing the people to build more navies to go on the high seas and coasts of other nations, and destroy them. They are taxing the ingenuity of the world and offering premiums for more death dealing guns and destructive machines. They have been engaged for centuries in the colonial business after the manner of Spain in Cuba and the Philippines, of England in Ireland, India, and Egypt—like vandals, the strong are robbing the weak by force. These are a few of the fruits of a thousand years of the teaching of godology and churchanity by the "doctors of divinity." Does it teach, preach, pray, act, and answer the prayer "Thy kingdom come, thy will be done on earth as it is in Heaven?" Does it bring, has it in 1,000 years brought, "Peace on earth, good will to men?" Does it seek to do it today? Does its influence tend in that direction? In truth, on all national and race subjects it has no morality; its teachings and practices are brutal; it is the law of force, that might makes right. A survey of their present condition proves this. We can hear it hiss, see it wag its head, stick out its tongue, and make faces at the humane Christ-like proposition of the noble young Czar of Russia for general disarmament. Read their raileries, almost in the language and in the same spirit, as the greasy bloody Jew priests under the cross on which the Nazarene was dying, "If he be the son of God let him come down from the cross," said they. "He saved others, himself he cannot save." Of

the Czar they say, "Let him set the example. Let him disarm himself."

Republican self-government is the only and last hope for the perpetuation of the teachings and doctrines of the Nazarene. It has put into practice the doctrine of The Fatherhood of God and the brotherhood of man, that "governments derive their just powers from the consent of the governed." It makes certain definite written constitutions, defining the powers the people delegate to their government; it thus negatives once and forever the doctrine of godology, of the divine right of kings, union of army, navy, church, state, preacher, priest, and ruling aristocracy. Republics divorce and cut asunder the incestuous union of church and state that depraves the one and pollutes the other. On this continent they stand alike sentinels and break-waters against the tide of corruption and inhumanity, the only teachers of the doctrines of the Nazarene. They thus stand between the tides of humanity, the van of the west as it rushes into the rear of the east, having passed around the globe. The last resort of a savage, immoral, and depraved people—that of overflowing its boundaries or swarming like bees, is now gone from the race. The republic alone stands for the doctrine that no man is good enough to own another, that no nation is good enough to own and farm another as a colony. The monarchies, with union of army, navy, church, and state, under the doctrines of godology, hold that they are God's chosen people; that they have a right to claim the "heathen as an inheritance." England demands that not only we shall not disarm, but proceed to increase our army and navy join her, and sail into the open door of the east like licensed buccaneers and pirates, to rob, plunder and farm other peoples as she has done for centuries. And our tory, godology, clergy and "doctors of divinity," as a rule, are eager that we join in this crusade against mankind. It is an awful, an appalling spectacle—a crisis for the race, for republican self-government, and for Christian civilization!

How has it come that official churhanity has become the opponent of the doctrines of its founder? For twenty years I have studied this question from every standpoint in my power, reading history on the line and between the lines, and have at last been driven to this conclusion: It has been done by the adoption of the godology doctrines, and the Bible of the Hebrews. The doctrine of the fatherhood of God and the brotherhood of man, as taught in the Golden Rule, the Lord's Prayer, and elsewhere, as the fundamental

principles of the system of secular morality taught by the Nazarene, have been by the teachers of godology, the "doctors of divinity," and official churhanity, veiled, obscured, withdrawn, and as nearly as possible blotted out; and under the whole superstructure of his teaching and system as its foundation they have sought to insert, and have inserted, the bloody, immoral, and brutal doctrines of the old Hebrew Bible. It is a book written of themselves by themselves. It is a mass of mythology, no better in fact or in substance, and as disgusting and immoral as the godology of the Romans, the Greeks, Chaldeans, and other nations of antiquity, that we now call mythology because their gods were myths. It teaches as its distinctive doctrine that the Hebrews were "God's chosen and peculiar people." That of the seed of Abraham he would make a nation countless as the sands on the sea shore. It gives long and disgusting accounts of how the Lord managed to take care of his peculiar people; how he talked face to face with the ignorant old savage, of a savage time, Abraham; how he clung to him in the commission of crimes that challenge the disgust of men of uncorrupted moral nature. The history and character of Jacob, "the father of the faithful," is one of the most despisable ever presented to the minds of men. The man who robbed his brother by fraud; committed perjury to deceive his blind father in stealing his brother's birthright. But all this was highly pleasing to the Lord! He took no step to set aside the fraudulently obtained birthright. Jacob was the kind of stuff of which he proposed to make his peculiar people. Jacob proceeded by fraud and theft to despoil his father-in-law and every one else with whom he came in contact. But none of this seemed to discourage the Lord in the purpose of making him the father of a great people. And when the Lord lead his chosen people out of Egypt to save them from contamination with others, and lead them around in the wilderness for forty years, "by a pillar of cloud by day and of fire by night," fed them on quails and manna and watered them, he could not find a patch of earth large enough, unoccupied by other people on which to settle his "peculiar" colony. But by his pillars of cloud and fire he lead his peculiar people up to the boundaries of countries already settled, improved, and populated by other people. But he had no regard for them. He commanded his chosen people, the precious descendants of the would-be murderer of Hagar and Ishmael, and the champion confidence man of all the ages, Jacob, to spy out the land

and take it and kill all its inhabitants, men, women, and children. The Lord seemed to have forgotten His original purpose of keeping them unspotted from the world. This story is a sweet one in all its details. The Lord commanded Joshua to send out his spies to spy out the land and country they were about to take. These spies were about to be apprehended and brought to justice. They sneaked into the house of a harlot who hid them and enabled them to escape. For this act of treason, the Lord was so highly pleased that he commanded that her life only, of all the nation, should be spared. From this time on the Lord was engaged for a long series of years in directing and commanding his peculiar people to slaughter the men, women, and children of other nations, to rob and plunder them and enjoy their homes, fields, and vineyards. When once he had at last finally settled his gang of land pirates, they commenced to fight among each other and the Lord himself could do nothing with them, but to break their necks.

The teaching of the whole narrative, or history, if it be treated as such, is that Jehovah was and is a respecter of persons; that he was partial; that he was only a kind and loving father to one family of his children; that he did not teach, or command them to respect the rights of his other children as the brethren and children of the same father. On the contrary he taught them that other peoples and nations had no rights, that they were bound to respect. Not only that, he "commanded" his "peculiar people" to kill other peoples and nations—men, women, and children, and even their domestic animals, and to take and occupy their homes. In a word they were taught that they had a right "to claim the heathen as an inheritance;" that everybody was heathen but the Jew and Israelite. And as long as they had the power, they acted on that principle. It thus is clear that the Jehovah of the Jews and "Our Father" to whom the Nazarene taught us to pray "Thy kingdom come," are not the same; that they are as widely different as are "Our Father" and the Roman's Jove. The teachings of the Hebrew Bible as to Jehovah's feelings toward all the race except his "chosen people" was anything but the record of an affectionate father. Indeed it is not claimed that he is the father of any but his chosen people; all others are Philistines, Gentiles, aliens, cumberers of the ground, to be swept off by slaughter when his chosen people saw fit to do it at his pleasure or command. These teachings are utterly irreconcilable with those of the Nazarene. The two can not.

stand together; men can no more respect and obey them both, than they can "serve two masters."

The teachers of churhanity and godology, the "doctors of divinity," have taken the Hebrew Bible as the basis of their system. The plain, simple teachings of the Nazarene concerning our duties to our father and our fellowmen leave no ground for the superstructure of theology. The Hebrew mythology of Jehovah teaches the very things and lays the foundation of the very things the D. D.'s preach—that God is a respector of persons, that he is not just, that he is not offended by injustice, that he is partial to his children, that he does have a "peculiar and chosen people," that those people do have special rights and privileges, over the rest of his children, that those who secure the positions of governing others are God's "anointed," that they are his ministers; that the teachers of godology are also God's ministers; that these two sets of ministers have perfect right to unite or go in partnership in managing and governing men, that we should have a union of church, army, navy, and state. The "doctors" hold that human government is of divine origin like godology or religion, and that those who are in the godology and government business among men are a kind of successors to God's "chosen and peculiar people."

On these cruel, pagan, and inhuman principles stands the cold frozen iceberg structure of modern churhanity. It is nothing more than vaneered, galvanized Judaism. No wonder the rabbis begin to consider the advisability of becoming Christians; modern churhanity is conceding more than they ever claimed. Thousands of priests and preachers are bawling every week about the rights of "God's chosen people," taking texts from the sayings and doings of Abraham, Jacob, David, Solomon and "the Witch of Endor."

"By their fruits ye shall know them." Europe, with its barracks, forts, and camps, filled with eleven millions of men in arms; its war navies creating burdens under which the people groan; its nations groaning under burdens of public and private debt; its governments, church, army, and navy, in collusion with the Jew and other usurers; its peoples made debt serfs and trampled into the earth; is but the product of centuries of preaching and teaching the bloody, blasphemous godology of the old Hebrew Bible.

CHAPTER X.

THE GREAT APOSTASY—THE BONDAGE.

GIVE to him that asketh thee; and him that would borrow of thee turn not thou away.” “Beware of the Scribes which desire to walk in long robes and love greetings in the markets and the highest seats in the synagogues and the chief rooms at feasts; which devour widow’s houses and for a pretense make long prayers.” “And He said, woe unto you also ye lawyers; for ye laden men with burdens grievous to be borne and ye yourselves touch not the burdens with one of your fingers.”

Modern christian civilization is at a crisis in its history. The cradle and early home of the race was in the east; its territories were first filled with dense populations; it overflowed and emigrated toward the west. At last it has gone round the globe and now the van of the west is crowding the dense hives of the east. It marks an era in the history of the race. Overflowing and emigration have been one source of relief to dense populations, too ignorant and immoral to otherwise exist. A dense population tests the state of intelligence and morality of a people or nation. Such a population of ignorant immoral humanity can no more exist and perpetuate itself, than new wine or cider exposed to the air, can resist fermentation; than “new wine in old bottles.” Now the relief of overflowing emigration, or swarming like bees into unoccupied territory is gone. Our society is now turned back on its self and compelled like the sea to be self purifying and prevent moral and social fermentation, alcoholization and death; or the other alternative, the death of the nations of antiquity. Nothing can preserve society and prevent a general breakdown, such as has twice before occurred, the first about 4,000 and the second about 2,000 years ago, but the teaching and practice of the pure and preserving principles of the duties of man to man taught by the Nazarene. About 4,000 years ago the greatest centers of population and civilization, Egyptian and Chaldean, were attacked by social and political fermentation and were stricken with a blood-drunkenness, with a death paralysis, from which they never recovered. About 2,000 years ago its greatest centers, Rome, Carthage and Greece, were assailed

by the same diseases; the cancer of usury, the appoplexy of congested wealth, the carbunkles and blood poisoning of great individual fortunes, these fastened on them and they commenced to die. As the historian says, "It took Rome (her civilization) three hundred years to die." History shows that the practice of usury or interest on money, was one of the most effective ways, by which the classes in each of these declines of civilization, absorbed the means and wealth of the masses. The best men of all ages, the greatest writers sacred and profane, have always denounced the practice. It is a crime against society, all moral and natural law. The christian church, until the middle of the sixteenth century would no more permit the practice, than the commission of any other crime. According to early christian literature interest and usury are synonymous. Usury, as now used, was a term invented by the apostasy to ease its conscience. It now means interest above the legal rate; then interest was usury, without regard to rate. We call attention to the following definitions.

USURY.

"Formerly interest—present usage illegal interest."—Webster's dictionary. "Originally usury meant any taking of money for the use of money."—American Encyclopedia. "By the Mosaic law no usury, no interest was to be exacted upon any pretense."—Smith's dictionary of the Bible. "Lend, hoping for nothing again."—Luke vi-35. "Every usurer is a thief, worthy of the gibbet."—Martin Luther. "Up to the reign of Edward the II the common law seconded by the municipal, permitted no Christian to take interest."—Hume. "The most simple interest was condemned by the clergy of the east and the west; the fathers are unanimous on that point."—Gibbon. "At common law, interest was not allowed in any case. The term was synonymous with usury, and was a punishable offense."—American and English Encyclopedia Law. "Originally any premium paid or stipulated to be paid for the use of money."—Century Dictionary.

According to the old Jewish law it was forbidden a Jew to practice it on a Jew. "If thou lend money to any of my people that is poor by thee, thou shalt not be to him a usurer; neither shalt thou lay usury upon him." Exodus chapter 22, verse 25. "If thy brother be waxed poor and fallen into decay by thee, thou shalt relieve him; yea, though he be a stranger or sojourner, that he may live by thee.

Take thou no usury of him or increase. 'Thou shalt not give thy money on usury, nor lend thy victuals for increase.' Leviticus chapter 25, verses 36-37. "Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing lent upon usury." Deut., chapter 23, verse 19. "But according to the law of Moses the Jew can take usury of the Gentile or stranger;" "the lesser breeds without the law."

At the beginning of the seventeenth century, the principles of the Reformation were gaining ground politically. The popes and the church of Rome made a supreme effort to bring Europe back to a state of religious uniformity. England became the leading power of Protestantism and France of Catholicism.

For twenty-five years war raged and there was a general devastation called the "Thirty years war." It became a question of financial and industrial endurance of the contestants. The popes and church of Rome never had made many concessions to the Jews in the practice of interest; the Jews were even then in command of the only money in large sums to be loaned. Until then the civil and church law in 170 nations in Europe, had made its practice legal. To see the state of public opinion generally in Europe, on the subject, read Shakespeare's "Merchant of Venice;" there we have a faithful portrayal of the popular feeling toward it the Jew as personified in Shylock, who always practices it more or less, law or no law. To win the Jew money loaners to her side in the contest England first commenced to relax the enforcement of the law and finally to legalize usury at certain rates. The clergies of established or state churches, came out and justified the apostasy, as they did later and now do the brigandage of imperialism, the opium traffic and every other gigantic national crime. John Calvin is said to have been the first christian minister or priest to sanction and try to justify the practice. The Protestant countries followed England and soon the practice became universal, in the Roman Catholic, as well; now the apostasy is so complete that very few really know, that it is one of only about two centuries standing; really think it is as much a part of a christian nation, or polity, as the sacraments are of the church. We have shown the rise and growth of the East India company at the commencement of the Seventeenth century and the awful corruption and moral debauchery of the national conscience, that led the nation to enter upon a national career of brigandage and imperialism in India in

1858. In the year 1694 another far-reaching corrupt and debauching national monopoly, as a result of the apostasy to usury, was organized. That was the Bank of England. Until the apostasy to the practice of usury, there was no motive on the part of creditors, or money and fund holders, to loan money to the state or nation on bonds or otherwise. In fact the states and nations of Europe were strangers to the system of national debt bondage until then. Some of the sovereigns of England had robbed the goldsmiths and others, under the pretense of forced loans; some of these later were recognized as obligations of the state or nation. But there was no motive to and no man sought that kind of investment. But now, since the national apostasy to usury, we see the Jews and others seeking to become the creditors of the nations. Since the morals of the nation are debauched, no protection to the people from the direction of their governments, a scheme was enacted into law to rob them of the national wealth. It was too slow and uncertain a process to loan to the individual, have millions of small transactions and thus rob them by detail. The usurers now hold the nations' obligations and tax the people to pay their usury. A scheme must be devised to tax them on all the money they used by usury, that too according to and by law. The East India company got a monopoly by law, of all the trade and commerce of the east, why cannot the usurers get a monopoly by law to get usury on the people's money and not be compelled to deal in detail with individuals? Queen Elizabeth chartered the devilish monopoly, the East India company, the Adam, the forerunner of all the other corporations, trusts, combines and syndicates, the insult to God and contempt of man to rob the nation on a national scale. Now parliament and the king, William of Orange, will charter the Bank of England, to accommodate the usurers; to enable them to farm the people and all their industries, and it was done. Stock was subscribed as a loan to government to be the capital of the bank. It was authorized to buy and hold the obligations of the nation to millions sterling, all that was thought necessary. These national obligations were to be the basis and security for the notes of the bank, to be issued and loaned to the people to use as money. A fine scheme, one interest on the national bond on which the bank note is based to secure it and then interest on the note loaned to the people. Two interests on the same principal at the same time. This was thus a worthy twin sister of the East India company. It is the ancestor

and model of all the abominable and damnable legislation of the apostasy, to rob and plunder the peoples and nations of Europe and this continent. Now we see a double motive to run the nation in debt; for fund and money manipulators, to hold its obligations. First the bank as constituted in law, must hold a part of the nation's debt. For it to be perpetual there must be a perpetual national debt. Second, on all it holds the usurers get double interest; one on the national bond to secure the notes loaned to the people as money, one on the note itself. This system is duplicated in the United States, double interest and all, in the national banking system. It has been carried to every country, where the Jew and other usurers have had influence to corrupt their governments.

Thus may the seventeenth century well be called the century of apostasy of the Christian era; (1) The East India company. (2) The apostasy to the practice of usury. (3) The Bank of England. What has been the results of this apostasy? Long rows of figures are dull reading and usually poor conveyors of thought. Suffice it to say, that Spain, Italy and France, if compelled to liquidate their obligations are bankrupts. England is in no better condition only that she robs and plunders her colonies and for a time keeps up appearances. If other nations for four weeks refuse to furnish her bread she would be in the midst of a famine. All the nations of Europe are rolled in the meshes and webs of debt public and private, on which the most, even proposed, is to pay the annual interest and taxes. None of them expect to pay the principal; it is the scheme of the Jew and other usurers, in collusion with the civil, military and church authorities, to absorb the annual productions of the people above a meager living, annually growing worse, in interest, taxes, pensions, salaries, tithes and sinecures. It has become a conspiracy of the non-producing ruling classes, to exploit the rest of mankind. The schemes of the usurers involve a manipulation of the money and finances of the nations; it is to limit and reduce the volume of legal tender money by law to a minimum; this makes money scarce to the individual.

It is a well known law of political economy that to lessen its volume, makes money scarce, or difficult to procure; compels men to bid up for it with their wages or products of their labor; that is makes it dear, enhances its buying power; that is only another name for making wages, labor and its products plenty and cheap. This has the effect it is

seen at a glance, of enhancing relatively the wealth of the men who own money and obligations payable in it.

Congress "regulates the value" of money in two ways.

First. By declaring of what the metal currency shall be made, fineness, alloy, effect as legal tender, weight and inscription—as to paper currency, its inscriptions and the amount or volume of it may be coined and put into circulation and effect as a tender; and how it shall be done, as loaning bank, or paying United States notes, into circulation.

Second. By determining the volume of it, both metal and paper, may be coined and put into circulation. What is the nature of this second power of congress? Is it not the more important power of the two over the subject of money? It is the one, the bankers and usurers of this country have seized, propose to hold and use for their purposes. What say the authorities? "If the volume of currency were doubled, prices would be doubled."—Mills' Political Economy. "Other things equal, the general average of prices is determined by the quantity of currency in circulation and prices advance or recede as that is increased or diminished. * *

* The general prices of all objects of value will ever depend upon the quantity of currency in the country in which they are produced and sold. This is an economic law as certain as any of the laws of nature."—Walker's Science of Wealth. "In a country, the action of a government can settle the quantity and, therefore, the value of its currency."—Bogehot. "By limiting the quantity of money it can be raised to any conceivable value."—Ricardo. "It is possible by sufficiently limiting its quantity, to raise its value to any conceivable extent."—McCulloch. "This state is in a condition of unparalleled distress. The sudden restriction of the circulating medium from a plethora to all but annihilation, is producing an entire revolution of fortune. In other places I have known lands sold for one year's rent."—Vol, 7, Jefferson's Works. "Demonetize the precious metals and a laborer would no longer give a week's work for a bit of gold and silver, which he could do nothing with except to give to his wife as an ornament. Men would no longer consent to be paid in bits of metal which no grocer, or butcher, or tailor, would accept in exchange for his goods."—Patterson's Political Economy. "During the crisis in London, in 1847, it was found impossible to raise any money whatever on 60,000 pounds of silver—silver being demonetized."—American Encyclopedia. "An increasing value of money and falling prices have been, and are, more fruitful of human misery

than war, pestilence and famine."—Report of Silver Commission of 1876, p. 10. "If a debt is created with a certain amount of money in circulation and then the government contracts the money volume before the debt is paid, it is the most heinous crime which a government can commit against the people."—Abraham Lincoln.

Imperialism is the ripened fruit of the great apostasy; it is robbery by the use of the national naval and military power. It is to the national morals and law, just what train robbery is to individual private right. It simply is brigandage and pillage, highway robbery and piracy, of one nation against another. It does not change the moral right of it, that in one instance it is a province, a nation, millions robbed and thousands slain, and in the other, it is an individual or individuals of a stage or railway coach or the passengers of a vessel, who are robbed. The brigandage of England today is of the very same moral color and crime in India, it was, when the soulless, heartless East India Company first employed gangs of ex-convicts, deserters and outlaws to commit depredations on the people. England's empire in India, Ireland, Africa and China is no better than highway train or stage coach robbery; it is on a national scale, and thus attempted to be made respectable. It is no better than it has been blessed and sanctioned by her corrupt established church and clergy. It is like the apostasy to usury and the Bank of England, attempted to be made respectable, because it is on a national gigantic scale. If she can make it morally respectable, then has the second Babylon accomplished her mission. Then is the morality of modern Christian civilization overthrown. Then has the "salt of the earth lost its savor."

THE FRUIT OF THE APOSTASY TO USURY.

THE GOLD STANDARD.

"Ye are the salt of the earth; if the salt hath lost its savor then wherewith shall it be salted. It is henceforth good for nothing but to be cast out and trodden under the foot of men."

Imperialism is highway robbery and piracy on a national scale; one nation robbing another because it cannot resist and defend. Such has been England's career in India, Ireland, Egypt, China and Africa, and elsewhere among the islands. Such was Spain's career in the West Indies and the Philippines; such is in a modified degree, the ca-

reer of France in China and Africa; such is also the conduct to some extent of Russia and Prussia in China and elsewhere. Imperialism may properly be called foreign robbery; the gold standard is domestic robbery. The former is done by the army and navy; the latter by the civil law and administration of the country. They are twin sisters born of the same parentage, English apostasy and Jew avarice. She is the sole inventor and propigator of the latter. Spain can perhaps claim to be her contemporary in time, but not in cruelty, or in the gigantic extent of her crimes in the former. England's earliest adventure in imperialism was in the year 1155; that year Breakspear, English pope, under the name of Adrian IV., commissioned Henry II., of England, to go to Ireland and reduce her to submission to the church of Rome and England. Then commenced and since has followed her career of murder and plunder in that unhappy island, until today.

It is now proposed to trace the rise and growth of the gold standard, or the system of domestic robbery and plunder by law. And to show that it, too, is an apostasy, of as mean parentage as that of the East India Company and imperialism. It is the child, the direct descendant of the apostasy to usury. But for usury no motive would have existed for, and no man ever would have thought of it. The Bank of England was devised and chartered to enable the usurers of the nation to farm its paper money, and thus rob the people. At that time very little was known or thought by the people of the subject of political economy, the use and abuse of money. And yet, it was even then established that the issue of money was a function that belonged to the sovereign power of the nation, the king, as learned Englishmen express it. This principle was laid down by the highest, the Court of Queen's Bench in England, in the famous case of "mixed money."

In the year 43 of the reign of Queen Elizabeth, (A. D. 1601,) a case arose in England on these facts. The queen, the government, had issued "mixed money," that is, a coin of a depreciated intrinsic value to pay the soldiers who put down the then late rebellion in Tyrone, Ireland. Some of this money came into the hands of an Irish merchant, who tendered it in payment of a bond to a London merchant, payable in legal tender money in England. The London merchant set up as defense the intrinsic value theory of money, and that the "mixed money" tendered by the Irish merchant was not of the same "commodity", "merchandise"

intrinsic value as were the current coins of the realm at the time the debt was contracted, the bond given in which it was then payable. Thus was squarely presented to the highest English court of that day the very same question that later was presented to the supreme court of the United States in the legal tender cases. The case is reported in an old Irish report out of print of date 1603.

The case was of so much national importance, it was given in special charge by the lord deputy to the Court of Queen's Bench, with the request that it make special report. The language of the decision is so quaint, clear and strong, it is copied verbatim on the three main propositions:

“The case of Mixed Money.”—

1. “It was considered that in every commonwealth it is necessary to have a certain standard of money. For no commonwealth can subsist without contracts, and no contracts without equality, and no equality without money. For although in the first societies of the world, permutation of one thing for another was used, yet that was soon found cumbered and transportation and division of things was found difficult and impossible; and therefore, money was invented for the facility of commerce as to reduce to an equality.”

2. “It was resolved that it appertaineth only to the king of England to coin money within his dominions, so that no other person can do it without a special license or commandment of the king; and if any person presume to do it of his own head, it is treason against the person of the king by the common law.”

3. “It was resolved that as the king, by his prerogative may make money of what metals and form he pleaseth, and establish the standard of it, so may he change his money in substance and impression and enhance and debase the value of it, or entirely decry it and annul it so that it shall be bullion at his pleasure. And that the king hath used this prerogative in England appears by several notorious changes of money, made in the time of several kings since the Norman Conquest.”

The words, “the king,” as used by the judges and all learned Englishmen in the discussion of such subjects, is always used as an impersonation of the national sovereignty. Thus was laid down the law as a national necessity, a corner stone of civil society, “that money is a creation of law.”

MONEY—ON REASON.

Here is a legal tender four hundred twelve and a half

grain standard silver dollar; it is a legal tender, and will discharge any debt payable in money. Lay it on an anvil—give it three heavy strokes of a hammer—efface the inscriptions made on it at the U. S. mints in pursuance of law; it is only bullion, and worth 54 cents. What was and what became of the other 46 cents of its money value? It was in the inscriptions stamped on it at the mint—the creation of law. Here are two half or four quarter silver pieces, fractional of the dollar; a dollar of each of them contains less silver than the standard dollar, yet they are legal tender for a dollar. Here is a greenback United States note, stamped on paper of no intrinsic value; it is money, a legal tender on any debt that is payable in money; its money value is an entire creation of law; it is based alone on the credit of the nation. It is an emanation and creation of the national sovereignty.

Money is thus a creation of law. No man of self respect and scholarly attainments denies the proposition.

MONEY—ON AUTHORITY.

“Money is a creation of law.”—Aristotle. “An inconvertible paper made a legal tender is universally admitted to be money.”—Mills’ Political Economy. “There is, legally, no such thing as gold or silver money or paper money. Money is the sovereign will, impressed on that capable of taking and retaining the impression. That on which the stamp is impressed is called coin; the coin may be metal, parchment or paper. The value is in the stamp, and not in the metal.”—Tiffany’s Constitutional Law. “The theory of the intrinsic value of money has been abandoned by the best speakers and writers.”—Encyclopedia Brittanica. “Metallic money, while acting as coin, is identical with paper money in respect to being destitute of intrinsic value.”—North British Review. “Money is a value created by law. The value of metallic money is created by law.”—Henri Cernuchi. “An article is determined to be money by reason of the performance by it of certain functions, without regard to form or substance.”—Appleton’s American Encyclopedia. “Includes, but is not confined to coin; what is lawfully and actually current in buying and selling of the value and as the equivalent of coin.”—American and English Encyclop’ a Law. “Money is the medium of exchange. Whatever does the function—does this work—is money, no matter what it is made of, and no matter how, at first, or why, it continues to be such.”—Walker’s Political Economy,

Vol. III. "Money is bought and sold like other things when other things are bought and sold for money. Whoever sells corn or tallow or cotton, buys money."—Mills' Political Economy. "If the power to create money is not in congress, it is annihilated. . . . Making these notes (green-backs) legal tender, gave them new uses, and it requires no argument to prove the value of things is in proportion to the uses to which they may be applied."—U. S. supreme court in great legal tender case.

And yet this abomination, this domestic system of subjugation of the nation is based on the assertion that really and primarily the civil law does not and cannot create money. That it is not a societary invention, a creation of societary artificial law; but is rather a creation or production of natural law; that money can only be coined or stamped on a metal, that has an intrinsic inherent value. That the stamp does not give, but only evidences the value, the commercial commodity value of the metal thus used. That a money thus made and stamped on such a metal is the only "honest money" in existence. That is the assertion of what is called the intrinsic value theory of money. This is the fundamental principle or assumption of the Jew money power apostasy, on which it builds its system of domestic robbery and subjugation, the twin sister of foreign imperialism, the gold standard. And as we have seen, it was clearly refuted by the highest English court in the year 1601.

What is legal tender money? It is best shown by an illustration. Suppose I owe you a note of \$100, due tomorrow. On that day I come to you with a horse I claim and you know is worth that amount. I offer you the horse and demand my note. You are under no legal obligation to take it; the horse is property, but is not money; the note is payable in money. You can say to me, "I am not buying horses; your note is due and payable in money, and I want it." Suppose I come back to you with \$100 worth each of gold and silver bullion, or a diamond, and offer them in turn, and demand my note. You can say "I am not buying either of them. I want the money on your note, according to its terms and effect in law." If I do not pay you the money, you can get judgment on the note, and the officers will sell my property to get the money to pay it. But suppose, after I had offered you the horse and the other commodities, I offer you a \$100 legal tender U. S. note, stamped on one cent's worth of paper, at the time and place my note is due, and demand it. Then you refuse; you say it is not the kind

of money I loaned you; that it was not legal tender when you took the note fifteen years ago, and demand gold money of me. I say, there is your legal tender money made so by law, take that or nothing. You sue me; I appear and prove my tender of the money, paper legal tender note, before the suit was commenced, keep it up and offer it on the trial, you are put in the costs, and will have to take the legal tender note or nothing. That case has been tried and that judgment rendered by the supreme court of the United States.

Legal tender money, then, is that made so by law, and that tendered on a debt in amount due at the time and place of payment, extinguishes the creditor's cause of action in the courts for judgment against the debtor. That is, legal tender money is made so by law; that nothing not so made by law is a legal tender on a debt and the creditor is under no legal obligation to receive it. That he, however, is compelled to take such money or nothing, when tendered to him in full at the time and place of payment, and the tender kept up without regard to the substance on which the money, the creation of law, is coined or stamped. And yet this twin sister of imperialism, this abominable apostasy, with the brazen face of a painted harlot, stands up in the face of the nations and asserts that no money is honest or legal, only that stamped on a metal of a commodity value. And all other money and all men who believe in it, are dishonest and immoral.

What does the gold standard mean? It means that every debt, public and private, interest and principal, shall be paid in money stamped on gold, at the value of 3 pounds, 17 shillings and 9 pence per ounce, in English money; that is the ounce of pure gold shall be valued at that. If paid in paper money, it shall be such as is in fact based on and redeemable in such gold money. That in truth, paper money is no money at all; it is only evidence of debt, and in fact, cannot pay or cancel a debt.

How do we know that is what it means? The Bank of England was organized in 1694 to enable the usurers to draw interest on the paper money of the nation; it then had a capital of (in U. S. money) \$6,000,000. But in the wars with Bavaria and Germany under Queen Ann, it grew to \$22,500,000. In the wars of the Allies and George I. its national debt capital grew to \$44,750,000; in 1746 it increased its capital to \$53,890,000, but from then until 1816, during England's efforts to subdue us and overthrow Napoleon I., its national debt capital swelled to \$72,765,000. It is thus,

a "pyramid of skulls," a monument of the nation's woes. War and the shedding of blood of England's sons is a fruitful source of income and growth to it. Wars create national debts; they increase its capital; on it the stockholders reap their untaxed double profits. "A rich man's war and poor man's fight," may be hard on the poor, producing masses, but it adds to the pampered idleness and cruel impudence, the moral degradation and brutality of the ruling classes. Thus, has this bank grown to "be a power behind the throne, greater than the throne itself." Read the history of this cruel apostasy and monopoly; you will find the house of lords, the aristocratic governing class, favored it; the nobility favored it; the ability of the country opposed it. It is the means used to control the volume and keep the hands of the usurers on the money of the nation. It has come to pass that this corrupt class largely own and farm stocks, bonds, mortgages, public and private obligations, payable in money; the rest live on pensions, salaries, tithes and sinecures. Hence their motive to enhance the purchasing power of money and debase the same power of wages, labor and its products, human flesh, brains and blood. They want to buy wages, labor and its products with money; they want it dear, and all else cheap.



CHAPTER XI.

ENGLISH JEW MONEY CONSPIRACY.

THE conspiracy to steal the people's money out of circulation, marks one distinct era in English history.

It was the inspiration of the Jew and other usurers. It was preparatory to the establishment of the gold standard. It was accomplished by three acts of parliament, each of which was a colossal crime against the nation. In the wars to subjugate us and overthrow the spirit of independence and republicanism, England spent vast sums of money, and to hire one coalition after another against France. To meet these money demands, she caused the Bank of England to issue and loan into circulation a vast volume of its notes; a volume it had neither bonds nor gold to redeem. Although the country was compelled to borrow them, to put them into circulation and in almost a constant state of war, yet this unprecedented increase in the volume of the money of the nation, had a miraculous effect on its industries, and the prosperity of the producing classes. Sir Archibald Allison, in his history of the period says that prosperity unparalleled pervaded every department of the empire; the landed proprietors were in affluence; wealth to an unheard of extent was created among the farmers; the revenues were quadrupled. That this period terminated in a flood of glory and a blaze of prosperity such as had never been in any nation since the beginning of time. That at the end of that period there were 160,000 land owners in England. But this state of things did not suit the aristocratic drones, the religious political ruling class. The farmers were sending their sons and daughters to schools and colleges: they were outstripping the titled imbecile drones in all pursuits of life. They, and the Jew, and other money loaners saw, if this continued, they would soon adopt the ideas of French republicanism, and take away their special privileges. Now that Napoleon was out of the way and they no longer feared him, they were ready to practice the system of domestic brigandage and robbery on the people, according to law. The point was to get this vast volume of paper and other money out of the people's hands, that was creating this prosperity and independence of thought and action. That class

had even then studied and understood how to rob the people of it by law; it had been put in circulation by law; it could be withdrawn by law.

The first step in this conspiracy to steal the people's money was by act of parliament in 1816, to provide for demonetizing silver as a money metal. Authority was given the executive royal power to demonetize it in whole or in part, at its discretion. This was simply taking that part of the national control of the nation's money and depositing it where it could be used by the usurers at their pleasure.

The second step in the conspiracy was the enactment of a law in the year 1818, declaring that the Bank of England should resume specie payments five years later, in 1823. As we have stated, the bank had issued and loaned its notes in circulation to an amount it had neither coin nor bonds to redeem. But they had been in circulation for years; they were issued by the authority of the nation; they paid debts and passed as money; the people did not inquire if they were redeemable in coin, and they depreciated but little. The tenor and effect of this so-called resumption act was that as fast as these notes came back into the hands of the bank, as they would in the course of business, that they should be destroyed to a named amount, dictated by the Jew and other usurers. It was commenced; not one in a thousand of the poor, ignorant people knew the purpose of the devilish act, or what was in store for them. As it went on, business ceased, employment could not be had, and financial depression came down on them like vintage in the press under the screw. The blood of the labor of the nation was being pressed out so the Jew and other usurers might drink it to drunkenness. Well might it have been said of England, as the old Hebrew prophet said of his people, as they died at the hands of the hypocrites and extortioners: "And they have cast lots for my people, and have given a boy for a harlot and sold a girl for wine, that they might drink."

Of the effects of this unnatural and cruel contraction of the currency, Sir Archibald Allison says: "The prosperity of the country was soon congealed, as is a flowing stream, by the rigors of winter." For three years the British isles were a scene of constant distress and suffering; it finally became insufferable. Great meetings were held throughout the kingdom of men, women and children, crying for and demanding bread. Some of the meetings took the form of riots and collisions occurred between the troops and the starving people, and many were shot. That kind of reading

sounds familiar to us of late years in this country. Those scenes were among a people only five short years before were employed, cheerful and content, many of them, as Mr. Allison says, in affluence. In a few years the land owners were reduced from 160,000 to 30,000; only one in five was left. They were sold out, subjugated industrially and made tenants. That was the effect of the resumption act legislation in England. These facts are undenied and undeniable. It seems that no nation of intelligent people would have submitted to the practice of such gigantic crimes on them. It would not have been, but for the moral degradation of the religious and political teachings of the corrupt ruling classes. The England of Cromwell's time would not have submitted to it. The nation seems drunk on avarice and blood; it seems to have no rule of humanity or morality, no general feeling of national or human fraternity. Those at the bottom of the brutal mill and wine-press of her establishment seem to think and they are taught that they are "in the station in which God has placed them." That they must wait, and the wheel of fortune may take another turn, and they in their turn, may be able to oppress some one. England has millions of noble men and women; those of the stock from whom our Washington came. But now they are almost powerless; they are drowned in the roar of "Rule Britannia," right or wrong; "God Save the Queen," sung by throats whose necks are under the heels of usurers and industrial despots. Of the effect of the resumption act of 1818-23 on the people, Appleton's Encyc. says:

"Although every assurance was given that this measure (the suspension of specie payments) was intended to be temporary, it was continued from time to time until May 1, 1823, when the resumption of specie payments took place, for which preparation had been gradually made, within the previous three years. This was not, however, accomplished without wide-spread disaster, the details of which are painful even to read at this distant day." This, and almost every other encyclopedia, and other books on the subject, is written in a tone to make the impression that all these damnable crimes of the greedy money loaners and ruling class were necessary; that if they did not entail suffering and "disaster" to the wealth producers of the nation, it must have been so in the nature of things. One of the greatest degradations of human morals in the world today is the literary power and influence of this devilish Jew money power, that in history, books and papers on the subjects of political

economy, on all these subjects, makes white black and black white. It exercises a censorship, as it were, on all the subjects, over the literature of the world. It hires its moral and mental prostitutes to write, color and discolor history, slander the dead and mislead the living, and palpably misstate the laws and doctrines of political economy. But at last the truth begins to infiltrate through English society and the world. Soon, too soon, for that power the world will, men will, come back to do to it as it has done to them; to judge it in its own court, by its own code, and give it the measure it metes to others.

The third and last step in the scheme to steal and control the people's money was in 1844 in the act to re-charter the Bank of England, called the "Peel Act." The bank was given an almost entire monopoly of that business in the kingdom. Silver was almost demonetized by a provision that the bank should at no time hold more than one-fourth as much silver as gold. Section IV. of the act established the gold standard by this provision: "The bank is bound by law to buy all the gold bullion presented to it; not only buy it, but the price to be paid is fixed in the statute by law; not its price at the time on the market, as any other commodity, as gold bullion is only a commodity. The price is fixed by law at 3 pounds, 17 shillings and nine pence. There is the gold standard as it is enacted by law. The money loaners thus made the nation lay aside its sovereign prerogative, the doctrine of which is laid down so clearly and plainly in the case of "mixed money." It took from the nation that power that until then "Appertaineth to the king to coin money within his domain." This act pledges the nation with all its resources to give bond, to guarantee the perpetuation of the immense cruel fortunes of these men, to all eternity, who rob and plunder its people. The act bastardizes England as a nation; compels her to renounce and disown one of the noblest functions of her sovereign power and prerogative as a nation, "That the king, the nation, may make money of what metals and form he pleaseth, and establish the standard of it." But while this insult to God and contempt to man remains on her statute books, that right of sovereignty, that "prerogative," the highest of the nation, is gone forever. The descendants of Shylock took it from the nation in that Peel Act. It declared the nation can only make money of gold; it fixes the "standard" of the nation's money forever at 3 pounds, 17 shillings and 9 pence per ounce. The king, the nation, can no

more "change his money in substance and impression and enhance and debase the value of it, or entirely decry it, so it shall be bullion at his pleasure." By that act the nation is dishonored and dismantled and dehorned of one of its highest prerogatives, the one without which it is not a nation. It is industrially and financially subjugated by the sons of Abraham, Jacob and Solomon; tied to the tail of their triumphant chariot, dragged before the face of God, man and the world, as a bargained, sold captive, industrial slave. According to the terms of that act the decrees of all human wisdom were registered in it. The nation yielding up its sovereign prerogative for generations unborn, to regulate the most vital interest of a civilized nation, according to the exigencies of the times, as may appear from the shifting demands of trade, population, the discoveries of science, the progress and inventions of men. History shows the value of money in labor and its products in England, as in every civilized nation, changes from one to 200 per cent per century. But the Jew money power of the earth financially crucified and nailed England by the Peel Act, to the cross of the gold standard.

They "bored her ears on their door posts, and she shall go no more out forever," according to the law of Moses; and the right of the Jew to practice usury on the Gentiles, "the lesser breeds, without the law," by it made perpetual. Will the people of England ever reclaim and re-assert their rights? We predict they will.

By their fruits ye shall know them, as individuals and as a nation. What has been the effect of three hundred years of the apostasy to imperialism and usury? How has England prospered, morally and materially? As we have stated, the first direct effect of the resumption act, was selling the homes or land holdings of 130,000 land owners, and reducing them in five years from 160,000 to 30,000. Who can estimate the blasting of human hopes, the human anguish and degradation represented by that statement; one hundred and thirty thousand homes taken from the owners and added to the "estates" of the money loaners, their sons and sons-in-law? It was a crime in cool calculating inhumanity and avarice, second only to that of the opium traffic in India and China. And that system has been continued and carried out with such inexorable inhumanity, that years ago it was estimated that less than a thousand families owned one-half the land and wealth of the United Kingdom. The enforcement of this policy and that of im-

perialism on Ireland in the last century, has reduced her population from nine to four and one-half millions. It is one of the most fertile islands of the sea. But it has been for a century afflicted like India, with periodic famines, by which thousands die of starvation, if the season attacks the potato crop, on which the masses mainly live. And yet, thousands of head of fat cattle and the richest and healthiest of all agricultural products and human foods have been shipped from Ireland, the very years of these destructive famines. Ship loads of provisions sent from the United States to feed the starving people in the famine of 1847, were held at the harbors by British officials for the "duties," to rot, or until they were paid. But our hearts sicken at the recital of these inhuman brutalities. Agriculture languishes and England put for six weeks on her own resources would be in a famine. It has been said that more human wickedness and wretchedness is crowded into certain quarters of the city of London, than any where else in the same space on the face of the earth. Seething populations welter in moral depravity and physical wretchedness. Here is bred such creatures and examples of human depravity as "Jack, the Ripper." Among the wealthier classes, such occurrences, as a few years since, caused large numbers of the scions of aristocracy to fly from Dublin Castle, like a flock of unclean birds, for fear of the exposure of their unnatural crimes. In London, such creatures and crimes as that of Oscar Wilde; the same evidence on which he was convicted implicated the sons of some of the "peers," but the courts were too corrupt to punish them.

To show the depraved state of the public opinion that pervades even the best society in London, we refer to the fact that Lady Henry Somerset, Miss Willard's bosom friend and co-worker in England, could not be, by her, for a long time induced to take any position on the subject of the military barracks and harems of women, kept in India for the use of the British brigands, called soldiers, only to "recommend to the government," not to wholly abate the crime. But that a law be enacted that would compel each man who visited the harems to register in his own name, on a publicly kept register, so his crime and licentiousness would be made public. It is due to Lady Somerset to say, that after even that measure had failed of enactment and enforcement by the British authorities, she wrote Miss Willard and said, she was now convinced of her error, and that she took Miss Willard's view. It is now clear that England is in an advanced

stage of moral and material decay. "Pride goeth before destruction and a haughty spirit before a fall." The vaulting inhuman pride of her so-called statesmen blinds their eyes and depraves their judgment, to avail them of any true measures to shore up their waning fortunes. They know neither humanity nor prudence. Courses of crime, persevered in, blinds the moral perceptions and unbalances the judgment. Her course now is simply a blind, headlong, downward plunge. Her only and last hope now is to drag us as a nation, down to her plane and unload on us her burdens and shame of the centuries. She antagonizes every principle and precept laid down by the Nazarene. By her actions, she denies the fatherhood of God and the brotherhood of man; denies that men are and ought to be brethren; denies she is under any obligations to do to others as she would have them do to her.

A few years since the temperance papers published to the world the fact that the Church of England and its clergy, owned miles of property on the streets of the cities of England, in which saloons were kept, in which girls served as bar maids and were little better than incipient bawdy houses. When Mr. Gladstone's soul revolted at the spectacle of his "Country's Shame," as the ally and supporter of the Turk in his continued Armenian massacres, and denounced it in hot indignation, the English press and so-called statesmen said he was senile and imbecile of mind.

INTEREST—USURY.

Taking interest on money is in violation of all social and societary duty, moral and material law. He who does it does not do to another as he would the other do to him. The law that legalizes it, enables one man and a class, to do to others as they would not have others do to them. Its accumulations are not the result of labor; for it no equivalent is given; it simply is an embargo or tax levied on the eflux of time. The usual answer of the usurer is, have I not the same right to hire my money that you or another has to hire his horse or farm? The answer is no, and the reason is, there is a fundamental difference between it and the two kinds of property named. The horse and farm are property, but they are not money; money is property, but all property is not money. The horse and farm would be useful and valuable to a man alone on an island; the money would not. That test shows the difference. The horse and farm are the productions of human labor and care and nat-

CHAPTER XII.

THE GREAT APOSTASY, THE BONDAGE, IN THE
UNITED STATES.

NO man can serve two masters;”—Christ. “The nation which indulges toward another an habitual hatred or habitual fondness, is in some degree a slave. It is a slave to its animosity or affection, either of which is sufficient to lead it astray from its duty and its interests. . . . So likewise a passionate attachment of one nation to another produces a variety of evils. Sympathy for the favored nation, facilitating the illusion of an imaginary interest, in cases where no common interest exists and in fusing into one the enmities of the other betrays the former into a participation in the quarrels of the latter without adequate inducement or justification. * As avenues to foreign influence in innumerable ways, such attachments are particularly alarming to the truly enlightened patriot. Against the insidious wiles of foreign influence (I conjure you my fellow citizens), the jealousy of a free people ought to be constantly awake; since history and experience prove, that foreign influence is one of the most baneful foes of republican government.”—Washington’s farewell address.

Protestantism at first favored and tended to give greater civil and political liberty. It sowed the seeds of the Cromwellian commonwealth in England in 1640; our revolution in 1776, and the great French revolution in 1789. It is well known, however, to readers of history, that the Reformation in England, was a mere political trick and make-shift of the ruling classes.

Our early history, language, institutions, literature and administration of law, all tend to give England great advantage over other nations, in influencing us, as a nation. This ought to cause in us a sense of danger, rather than security. Instead of giving way to silly sentimentalisms, organizing mutual admiration societies and orating about “blood thicker than water” and being of one language, we ought to remember that Washington was closer to England, both in point of time and parental descent, than most of us, at the time he wrote those wise words of warning in his political will and testament to us. She was as good and

better then than now. She had not then, September, 1796, shown herself our bitter and relentless enemy, she has since. That was before the war of 1812-14; before her studied, cruel persistant assault on us, through her religious and other influences in this country, on the slavery question. She planted slavery in our soil, in spite of the colonies. We quote the following from Chamber's Encyclopedia on that subject. "The importation of slaves was received with great disfavor by the colonists. Laws were passed by the colony of Virginia restraining the practice; but their wishes were disregarded by the king, who, on the tenth day of December, 1770, issued an instruction, under his own hand, commanding the governor, 'under pain of the highest displeasure, to assent to no law, by which the importation of slaves should be in any respect prohibited or obstructed.' In April, 1772, this rigorous order was solemnly debated in the Assembly of Virginia. A memorial to the king himself was prepared, declaring the importation of slaves from the coast of Africa, 'A trade of great inhumanity and dangerous to the very existance of his majesty's American dominions' and praying that the interests of the few of his subjects in Great Britain who might 'reap emolument from this sort of traffic' might be disregarded, when placed in competition with the interests of the entire colonies. Their petition was of no avail." England saw in 1821, on the occasion of the admission of Missouri into the union, that slavery threatened to be a matter of contention that might divide and destroy the union. Her agitation of the slavery question to repeal the slave trade and finally providing for gradual emancipation of her slaves in 1834, was carried to this country. It is no injustice to the church of England and the (North) Methodists to say, that they are the organs of English sentiment and influence in this country. The agitation on the slavery question was so successfully carried on in the Methodist church, that it was divided on that question on sectional lines in 1844. This was signal success, and forboded that other and greater event of 1860-61, when the nation was rent into two angry and contending factions, on sectional lines. It is only necessary to take an intelligent review and read history between the lines to see the influence of the English ruling class in the use of their money and literature, in preparing the way for that awful conflict. Our literature teemed with comments on the spectacle of slavery under the stars and stripes with the Declaration of Independence and general suffrage. England affected to be shocked beyond measure

at the spectacle; she could scarcely control her moral revulsion, at the condition of our slaves; she wanted to be a good Samaritan to them. She sent Dickens to this country in 1856-8, the greatest master of the language to write up slavery. But her moral nature was not shocked at the English made famines in Ireland in 1847 and repeated ones in India for a century. Nor at her conduct in the matter of the opium traffic in India and the war to establish it in China. But her bowels yearned for our slaves, until in 1861, the nation was divided and we were cast into the midst of that awful fratricidal war; then her sympathies suddenly forsook the Union and she went to the Confederate states with all her moral and material support for the cause of slavery. Not that she loved them more, but the union less; she knew they would in the end be the weaker section and she helped the weaker side, to make the war the most destructive possible.' The correspondent of the London Times wrote from one of our bloody battle fields, soaked with fraternal blood and it gleefully published and the English public gloatingly read, "The great bubble of American liberty has burst at last." She took confederate bonds and currency, sold them arms and ammunition, run our blockades; and at last fitted out privateers, armed, equipped and manned to prey on our commerce; the only confederate on the Alabama, it has been said, was Captain Simms. The cowardly old betrayer, confessed her guilt, after the war, by paying the Geneva Award of the Alabama claims. Soon as we were unable to assist Mexico, she raked up some stale claims of money loaned by the Jews of London to the Catholic clergy of Mexico, prior to the republic and induced the emperors of France and Austria, to send troops to Mexico, overthrow her republican government, in violation of the Monroe Doctrine and our treaty with Mexico, and put Maxmillian, brother of the emperor of Austria, on the throne. There they sat down to make a camp ground and arsenal, to wait until we destroyed ourselves; then they would swoop down and take the confederacy and the union piece meal and then the South American republics. She tried to stir up the European countries to join her in bombarding our coast cities and they would have done it, but for the kindly offices of the czar of Russia, who stood by us in our extremity and defied her to attempt it. These are some of the acts of this "Mother Country," of whom our Anglomaniacs love to prate. The truth is she has always had a garrison of British tories here, just as she has in Ireland. They were the adherents of the

British government and religion in 1776; they supported the royal governors as long as they dared; they did not then, do not now and never did believe in the doctrine of the Declaration of Independence. The founder of Methodism, John Wesley, and nearly all other British preachers of the revolutionary period almost to a man, refused to take the oath of allegiance to the republic. John Wesley went back to England and became the pamphleteer and religious ranter, for the royal cause and denounced the colonists and their cause in the most unmeasured terms. There has always been enough of these tories on the Atlantic coast to vaccinate New England and the rest of the country, with periodic Anglomania. Enough of them to sneeze, when England takes snuff; to get drunk when England drinks, to scratch when England itches. If Old England has her Oscar Wilde and Kipling, New England has her "four hundred" fools to go wild over both. But it has so far in the history of the country been the fate of the whole political religious brood to eat the bread of disappointment; it was so in the revolution, in the war of 1812-14, the late civil war. And they will soon get another luncheon of humble pie; the humblest they ever ate.

I have outlined the progress and steps of the great apostasy, in England, to imperialism and domestic industrial subjugation and robbery of the people by law. I now propose to show, that the same class, who have accomplished that purpose in England, are now and have been from the first, bent on the accomplishment of the very same purposes, by the same means here. It is too painfully apparent, they are of late in a measure succeeding. The fathers after the revolution, were determined to and did change the denominations of our money from the English, by establishing the decimal system in 1786. But an effort by Franklin and others to change our entire financial system failed to our sorrow. They sought to provide for a permanent national paper currency based on the credit of the nation and redeemable in debts, taxes and revenues of the country, in the Constitution. In this they did not entirely succeed, although it is provided for in inferential terms and the supreme court of the United States has so held as to the United States notes in the legal tender decision. Alexander Hamilton was the advocate of the English financial system and used all his great talents to apostatize the nation, in its infancy to it. At that time there was little agitation of the financial questions, that make and unmake nations; the science of politi-

cal economy was in its swaddling clothes, if born. Only a very few of the ablest and best informed of English and American statesmen, began to see the dire effects of the apostasy to usury and the Bank of England system then about a century old in England. Lord Chatham, the elder Pitt, was one who saw it and said of us and our affairs, let the Americans go into their national debt funding and banking schemes and they will soon be cheated out of their liberties. Hamilton was successful after a struggle in securing a charter for the old United States bank, in which the government was a stock holder. It was authorized to issue its notes and loan them as money. It soon entered into the politics of the nation as the East India company and Bank of England had done. The Whig party became its champion and the Democratic, under the lead of Jefferson and Jackson, opposed it. It finally became the issue in 1835 on which turned the election, when General Jackson was elected and later vetoed a bill to recharter it for twenty years. He afterward withdrew the national deposits from it and it ceased to exist. In those days all the English money loaning influence in the nation took the side of the bank, as they always did and still do. The money loaners of the nation defeated in the scheme to recharter the United States bank and do business in its name and on its credit, turned to the state legislatures and procured charters from them, for banks authorizing them to issue, pay and loan their notes into circulation; these notes were required in law to "be based on and redeemable in coin." But the temptation and opportunities for fraud and avarice were too great and they issued, paid and loaned their notes into circulation, often without one dollar of coin to redeem ten of their notes. These bank notes were simply the note of hand of the man or men who as bankers under the charter issued them. Hundreds of millions of dollars of them were issued and paid or loaned into the hands of the people and turned out in their hands to be utterly worthless. They were often called in the literature of the times, as a term of contempt, "red dog and wild cat" notes. This system continued after 1837, until the civil war in 1862. Mr. Jefferson and others after the defeat of the old United States bank, sought to induce congress to establish a national paper currency, based on the credit of the United States and redeemable in debts and revenues to government. But the usurers and their influence proved too strong for them. Of these state banks and the national credit, he said, "The only resource which the government could command

with certainty, the states have unfortunately fooled away, alienated to swindlers and shavers, under the cover of private banks." In the meantime the United States demand, or treasury notes, had been issued at times, in small amounts for federal purposes; that is notes issued by authority of acts of congress, to circulate as money, for a time to be taken up by the officers of the government and redeemed and destroyed. While the state banking systems were not uniform, and some of them no system at all, and occasioned great confusion and loss to the people, yet they were not an attempt to follow, but were in fact in opposition to the bank of England system.

Until the late civil war, the policy of our government was to pay in time of peace its debts and obligations contracted in time of war and not fund or perpetuate them according to the English policy. There could not then be a bank in this country modeled after the Bank of England, for there was no debt or perpetual bonds to become part or all of its capital on which to base its issues of notes to loan to the people like the bank of England. The contracting and sustaining such a debt was contrary to the principles and doctrines of the men of the revolution. Of this subject Washington treated at some length in his farewell address, as follows: "As a very important source of strength and security cherish public credit. One method of preserving it is to use it as sparingly as possible; avoiding occasions of expense by cultivating peace, but remembering also that timely disbursements to prepare for danger, frequently prevent much greater disbursements to repel it; avoiding likewise the accumulation of debt, not only by shunning occasions of expense, but by vigorous exertions in time of peace to discharge the debts which unavoidable wars may have occasioned; not ungenerously throwing on posterity the burdens which we ourselves ought to bear."

On the financial question, we have, as they have in England, the two classes; the wealth producers and the wealth consumers and manipulators. As the former learn their interests, they become the advocates of money, a creation of law, a full legal tender for all debts, that does not have to be redeemed in another kind. The latter always have stood and stand today for the English gold standard and a commodity money, stamped on gold or some other metal of a value equal to its money value. The gold standard theory is that of the usurers, wealth consumers and manipulators; the other that of the wealth producers. The lines on these

questions were never drawn until since the civil war. The apostasy to and the legalizing of usury was complete in our country, prior to the revolution. It came from the mother country like slavery, witch burning and other forms of tyranny. Only since the civil war and the manifest effects of importing and planting the British perpetual bonded debt Bank of England system, has there been any real investigation of the money question. The civil war gave ample opportunity for the action of the tory element, that until then had met its sternest and ablest opponents from south of Mason and Dixon's line. It was General Jackson and his Kentucky and Tennessee squirrel hunters, at New Orleans, who dampered the ardor and defeated the purposes of the Hartford convention, in the war of 1812-14. It was General Jackson, Jefferson and Benton who led the nation in the campaign against the old United States banks and other schemes of English influence. The truth is that for thirty years, almost a generation, prior to the civil war, public interest and discussions had nearly all centered round the all absorbing question of slavery; and nearly all the learning and information of the country on the subject of money and finances, had been lost, in the contests and agitations on the slavery question. There was a general apathy and prevailing ignorance on the subject even among our public men of that period. Especially was this true of the opposition to the money loaning tory English influence. The men who had led the people in the struggles against it, in the United States bank contests, were either dead or out of public life, or adhered to the cause of the confederacy. The money loaning influence was now ready to seize its opportunity; although for generations eating humble pie and the wormwood of defeat, it would at last triumph over the nation and accomplish by stealth, undue influence and taking advantage of its necessities, what it failed to do in two wars. It would undermine and overthrow an American system of money and finance and in its stead establish the Bank of England debt serfdom one of the gold standard, that had been established in England, as we have seen in 1844 in the Peel Act. These facts and contests teach the truth of the maxim, "That eternal vigilance is the price of liberty." Soon as the separation of the sections seemed final, the influence of the government and ruling class of England, went at once to the confederate states and the cause of slavery. This did not, however, discourage its faithful garrison in the United States; it held on just as tenaciously to every-

thing English and was as determined to undermine and overthrow everything American. At the commencement of the war there was a trifling federal debt of about \$60,000,000 mainly in treasury notes. Soon, however, the expenditures of the war became over a million dollars per day. The state, or "red dog and wild cat" banks, soon suspended specie and all other payments. The first troops were promised and paid a time or two in coin. But soon the government had no coin to pay even interest on its obligations. While the confederacy had credit in Europe, the union had little or none. In 1861 the administration of the union, was face to face with the stern necessity of raising money to meet the already great and increasing demands. There was no national currency to serve the general demands of trade, much less to enable the government to meet its unprecedented expenditures. Gold and silver almost entirely disappeared from circulation. President Lincoln and Secretary of the Treasury Chase, were at their wits end. The army was unclothed, half armed, poorly fed and unpaid, their families in want at home. Something must be quickly done to make the vast wealth and ample resources of the nation, available for use or the cause of the union was lost, the nation divided, the door opened for armed, eager European intervention. In this dilemma, they remembered the doctrine of Jefferson, Jackson and Calhoun concerning the United States demand or treasury note based on the credit of the nation. A bill was framed for the issue of fifty million dollars of these notes and became a law July 17; and was amended August 5, 1861, making them legal tender for all dues to and from the United States. They were based on the credit of the nation and answered all the purposes of money. The war went on and soon there was demand for more money. Now the money loaners had become fully aroused; by that kind of issues of paper money based on the credit of the nation and a legal tender to and from it, the nation and people were free from the money loaners; their vocation of eating their bread in the sweat of other men's faces was gone. But they were not to be shaken off without a struggle; it came in the attempt to pass the great legal tender act, February 22, 1862. It provided for the issue of one hundred and fifty millions of dollars of United States notes (green backs) to be a full legal tender for all debts, public and private. The nation hailed its passage by the house with the greatest delight. It meant rescue to private business and the public general welfare. But a small greedy

brutal class raised their dissent described in the speech of Hon. Thadeus Stephens on the legal tender act in congress at the time as "a doleful sound that came from the caverns of the bullion brokers and the saloons of the associated banks. Their cashiers and agents were soon on the ground and persuaded the senate with but little deliberation to mangle and destroy, what it cost the house months to digest, consider and pass. They fell upon the bill in hot haste and so disfigured and deformed it, that its father would not know it. It now creates money and by its terms declares it a depreciated currency. It makes two classes of money, one for the bankers and brokers and another for the people. It discriminates between the different classes of creditors, allowing the rich capitalists to demand gold and compelling the ordinary lender of money on individual security to receive notes which the government had purposely discredited." The situation was, the government was in the midst of a war that endangered its existence; it needed men, supplies and money to make and sustain armies, to uphold its authority and protect its and its citizens' property. If the men did not volunteer, it would and did resort to the draft and conscription to fill the ranks of its army. If it needed money and property it tried to borrow it, or the money to buy it of its owners. The legal tender act was an attempt to coin the credit of the nation into money, by issuing United States notes (green backs) based on the national wealth and credit and made in law a full legal tender for all debts, public and private. To be paid into circulation by the government on dues against it; to be in the hands of the holders legal tender on their debts and at last, when they have gone the rounds as money and are in the hands of an owner, who owes a due to the government, it shall receive it back in payment. Again pay it out and repeat the process and thus make it do the full office of money between the government and the people in public and in private business. That was and is the letter, spirit and theory of the full legal tender United States note. At that time it was the last and sole resort of the government to sustain itself. It was then and still is the cheapest and most direct way to use the public credit. It is simply the use of the national credit without interest. The use of it by means of the bond and perpetual debt, according to the British system is favored by the tories in England and this country, because it enables them to fasten like vampires on the nation and suck the blood of usury. If the son, husband and father do not volunteer, to fill the

ranks of the army and navy, the draft and conscription is used and they are taken from their hearth stones. If it has the power and authority in law to do this, why shall it not also draft and conscript, if necessary, money and property of the owners to support the soldiers and their families as the war proceeds; at least to issue a reasonable amount of legal tender notes based on the credit of the nation to defray its expenses? Only a small class opposed this humane and patriotic act and theory of money; it was the inhuman, unpatriotic class of every age, land and country, the wealthy money loaners and speculators in money; the money changers whose tables the Nazarene overthrew and drove out of the temple; the moral, political, religious and industrial descendants of the money loaning Jew. Their position as taken by their agents and servants in the United States senate, was in plain terms, that the government and its citizens should not deal directly with each other, by means of the United States notes and cut them out as middle men. It should not coin the national credit into full legal tender money to save itself and the interests of the people; for to do it left them out of the transaction and disabled them to suck the blood of the nation, by usury according to law. The necessities of the nation were dire, it was another Valley Forge in our history. These vampires rallied on the United States senate and induced their agents and attorneys, as members of it, to demand that "two exceptions" be inserted in the bill, in their favor to deprecate the United States notes, so they could speculate in them and have provision made by law, that imports should be paid in coin or gold, to compel the importer to buy it of them and that the government should they pay it back to them in interest on their bonds. That is, make them by law middle men between the people and the government. They thus controlled members of the senate to compel the patriotic and humane men to submit to their insolent and despotic demands. They stood like avaricious Shylocks and in effect said to the government and people, unless you grant us these special privileges by law to suck the blood of the nation by usury you and your government can go to _____. That was the spirit of that avaricious, inhuman, unpatriotic class. True patriots felt compelled under the circumstances to yield to Shylock, his pound of flesh from nearest the nation's heart. They demanded the legal tender act as passed by the house should be amended by declaring that the United States notes were legal tender for all debts public and private, "except duties

on imports and interest on the public debt." It was the "sound that came from the caverns of the bullion brokers and saloons of the associated banks"—the men who dealt in money in large sums and speculated in it. By compelling duties on imports to be paid in coin or gold, the importer was driven to them to buy it. By requiring interest on the public debt to be paid in coin or gold, they compelled the government to pay it back to them. That was what was foreseen and foretold by Mr. Stephens when he said the act "creates money and by its very terms declares it a depreciated currency. It makes two classes of money, one for the bankers and brokers and another for the people." To illustrate, the owner rich enough to invest in United States bonds or national obligations, could by law demand gold or coin in payment to him; but the man of small means, who had loaned money to private persons, was compelled by law to take the notes in payment. The two exceptions were thus made to secure special privileges to the bullion and coin gamblers and bond mongers. They purchased and owned for speculation nearly all the coin and gold of the country. That compelled the importers of goods to go to them to buy it to pay the high duties of the tariff law. They were thus enabled to demand almost their own price. As positive proof that it was a scheme planned from the first by these plotters, it was provided in the senate amendments of the legal tender act to give greater and crueler effects to the "two exceptions," that the first \$50,000,000 of the new United States notes issued under that act, should be used to redeem and retire the first issue of \$50,000,000 of the United States demand notes. Why was this done? Because they were in law a legal tender for duties on imports, the same as gold. While they remained in circulation the importers could buy them to pay duties and thus cut off that much of the profits of the speculators in gold. The conspirators were thus enabled at one time to compel the importers to pay \$2.85 in United States notes for \$1.00 of gold or coin. Silver then was coin of the same legal effect in law as gold; it was, however, in small denominations and held more by the people, than the speculators. The effect of these two exceptions on the United States notes is best shown, by an illustration. Suppose Belmont and Company owned \$200,000 in gold; they secured command as agents or owners of \$500,000 of United States bonds drawing gold interest payable quarterly in advance. Today an importer buys of them \$20,000 in gold for which he was compelled to pay \$40,000 in United States

notes; he takes the gold or a certificate of deposit of it, pays it to the United States custom house officers and they turn it into the United States sub-treasury in New York the same day. The next morning Belmont and Company present bonds and coupons to demand and receive back every dollar of the gold. That process was repeated day after day during three years of the war. The importer added the \$40,000 he was compelled to pay in United States notes to the price of the merchandise when he sold it to the dealer and he added it and costs with his profits to the goods to be paid by the consumer, the people. Belmont and Company, the bond gold gamblers, have the gold and the \$40,000 of United States notes and ready to repeat the process indefinitely. It thus is clear these conspirators, by the two exceptions on the United States notes were enabled to and did appropriate and pocket fifty per cent of all the revenues derived by the government from duties on imports during that awful war. They appropriated over and over the premiums on gold over the United States notes, almost the sole money of the people, through the years 1863 to 1866. It was at an average premium of about 100 cents; so that every time the government received 100 cents, the gamblers received the same; and both were added to the price of the imported merchandise and paid by the consumers. After thus purposely depreciating the United States notes by demonetizing them by law, for these two great money purposes, these conspirators then and ever since have had the supreme impudence to tell the people that the cause of their depreciation was, they were based on and redeemable in the national credit and not redeemable in gold and coin. They were as good as the flag; they rose with its successes and fell with its defeats; if it had gone down in final defeat and ceased to represent a national cause and authority, as did the flag of the confederacy then, they like its bonds and currency would have been worthless. The people always had faith in the flag and cause of their country and its currency, its final triumph and its money. Gold and its friends and influence at home and abroad, were against the cause of the union, its money and human freedom. When the flag, the cause of the union and the United States notes, as the barometer of their success went up in victory, gold and its bond mongers went down and John Bull was dejected. The greenback was the impersonation and materialization of the people's faith in their flag and the cause of their country. It was the silken willing chord and bond of union that enabled them each and

every one to pool strength and lend a hand to that cause. But for demonetizing it by law, for those two great money purposes, it never would have been of less money value in the United States than gold; in truth it did not depreciate; by the two exceptions, in favor of gold and its owners, made by law, gold was appreciated and given a fictitious value, by reason of its scarcity, like salt and quinine in the southern states and cotton in the northern states. Just as in later years when silver has been denied coinage and silver coin limited in its legal tender effect by law, gold has been relatively again enhanced in value and silver correspondingly depreciated.

But for the exceptions they would have been as lawful money as coin; it has been so held by the supreme court of the United States in all cases not affected by the exceptions. That they are money, and not mere promises to pay it; that they are legal tender on a debt contracted before, as well as after, the date of the act; that they can be paid out again and again, as well after as during the war. Every inch of ground on which they stand has been fought over time and again in the courts by the devilish Jew money loaners and money power influence. They have been as determined to destroy these notes as was Herod to murder the infant Christ. They impersonate and materialize the people's faith, trust and confidence in each other; in the fatherhood of God and the brotherhood of man. It makes them independent of the avaricious and malicious class, who in all ages and countries, seek to destroy their every effort to rise and act independently of a plotting, religious political class who seek to prevent the people always and everywhere from asserting and using their own sovereign and national rights to "Coin money and regulate the value thereof." Who seek to despoil and dehorn them of it so they will be as meek and unable to defend themselves as a herd of dehorned cattle. That was the sovereign right and power so clearly defined as belonging to the people and nations in the case of "mixed money." It is the one that was stolen from the English people by the old Jew Bank of England and by rechartering it in the Peel Act of 1844. So now these conspirators in putting these two exceptions on the United States notes, were inducing the American people through congress, to disown and bastardize themselves of that much of their birthright of national sovereignty, and bestow it on a gang of thieves.

The common soldier was drafted into the army if he

did not enlist; he was promised, and at first paid in coin, his \$16 per month wages. When it became impossible to do it, he was still held in service and his wages paid in United States notes depreciated one-half by the two exceptions, so that his actual wages were \$8 per month. He represented the wealth producing class, the bone and sinew, the laborers of the land; the gold gamblers and bond mongers represent the vicious capitalistic class. How do these two classes stand as to equality before the law? How ought they to stand? "Labor is prior to and above capital, and deserves much the greater consideration," said Lincoln. After the common soldier had volunteered or was drafted in the service, on the promise that his wages should be paid in coin, suppose he had, when the United States note was tendered him by the U. S. paymaster of the army, also turned constitutional lawyer. Suppose he had said: "I refuse to accept my wages in United States notes. I was promised it in coin; if I am not so paid I will desert and go home to make a living for my family, who cannot live on \$8 per month." When he was not so paid he did desert and go home to support his family and loved ones. How would the law deal with him? He would be arrested by the marshal, returned to his regiment, tried before a drum-head court-martial, condemned, sentenced, led out, shot, rolled in a blanket and buried in a shallow grave, according to law, and it must be the law. Thus is the life and service of the soldier of no weight or importance in the estimation of this tory usurer's influence; before it and in the eyes of such law its interest is of much more importance and more sacredly guarded than the soldier's service, life and blood.

Congress by the full legal tender act said: "If this is the law for the laboring, the wealth producing classes of the nation, the common soldier, it shall also be the law for the capitalistic, wealth consuming class. If the United States note is good enough to pay the wages of the poor men, the soldiers, who take their lives in one hand and their muskets in the other, to stand and make a shield and defense with their very bodies, for the flag, and to sustain the authority of the government, that issues the rich men's bonds and currency and that alone makes them good, it is also good enough to pay interest on the rich men's bonds." That was just what and all that the legal tender act meant, without the two exceptions. It made the issue clear and clean cut, as it never had been made in this country before;

indeed, as it never had been made in any country before. For no other country had ever gained the high plane of justice and human rights that that act asserted, to be defeated and compelled to descend from it by law. It was the turning point in the history of our country in favor of the great apostasy, the bond age. It was the first time that capital, as such, without regard to right, on an issue made for plain, unjust, brutal discrimination in national law, stood up like a beast, demanded and received its pound of flesh from nearest the nation's heart. By this act of plain, palpable injustice, it was solemnly declared that labor is not prior to and above capital; it does not deserve much or any greater consideration; in fact, it is a matter of secondary consideration to be insulted and discriminated against by capital. Capital must and shall have the right in law to become a middle man between the people and their government to suck the blood of usury from both, like a leech or vampire. Putting the two exceptions on the U. S. note in 1862 was the initial struggle, in which the tide turned for the first time, in favor of the English tory element and the apostasy.

I shall now sketch the rapid progress in that direction. The foundation of the English system of debt serfdom is a perpetual public debt of the nation. Without it, there could be no Bank of England, with its double usury. Hence, after putting the two exceptions on the U. S. note, the next step in the conspiracy to overthrow the American system of money and finance, was to veto the doctrine of Washington's farewell address and of the revolutionary fathers of "paying in time of peace the debts of unavoidable war," and to provide by law for preventing the payment and entail and perpetuate the debt of the civil war. The two exceptions on the U. S. note was a great step in that direction. It enabled the gold-gamblers to appropriate one-half the duties derived from imports during the war. If the exceptions had not been on the notes, and they had been issued in sufficient volume say to eight hundred or a thousand million dollars, instead of only about four hundred million dollars, there would not have been one-fifth of the bonded debt of the war. Lincoln said its debt could and should be paid in five years after its close. During the war the U. S. notes were practically the money and currency of the government and people. The exceptions not only diverted fifty per cent. of duties on imports from the nation's use and credit, but it also destroyed one-half their purchasing power, and thus doubled the cost of government purchase of supplies and its

expenses on every item of its expenditure, except that of the soldier's wages.

The first point to be made was to secure a great perpetual national debt. The next one, to help accomplish this, was the enactment of a statute providing for the issue of the series of bonds called 5-20's, that is, payable in five or due in twenty years; they were made and recited in their face that they were in law payable in the "lawful money of the country," the U. S. notes, and drew six per cent interest. They were sold for United States notes at par; there was a time when the gold gamblers and bond mongers could buy one thousand dollars in United States notes for four or five hundred dollars in gold. With the notes they could buy a thousand dollar 5-20 bond. About fifteen hundred million dollars of these bonds were sold thus for United States notes, during and shortly after the war. This enabled the gold gamblers to more effectively speculate in gold.

In 1863 the English tory influence were ready to take the next step, to duplicate the Bank of England. The nation needed more money, and the demand ought to have been met by reasonable issues of United States notes made a full legal tender. But reason, or common sense, or justice, or patriotic considerations, never entered the computation of these American and English tories. The national banking system was copied off the Bank of England. To organize a bank under the law of 1863-4, not less than five persons, must own at least \$50,000 in United States bonds; these they deposited with an officer of the United States treasury and still continued to draw the interest on them regularly. On these bonds as basis and security, bank notes to ninety percent of the bonds, or \$45,000, were printed, issued and delivered to the bankers, without cost except one per cent tax or interest on those in actual circulation. The effect of the national banking act was to loan money to rich men, able to invest in United States bonds to the amount of \$50,000 or over at the rate of one per cent per annum, and then authorize them by law to loan it to the people at from six to fifteen per cent, according to the laws of the state where the bank is situated. The act provided for banks enough to take out an issue of \$300,000,000 bank notes, to be distributed over the states according to population, and charge the same rate of interest as allowed in the states where situated. The war closed in April, 1865; at that time about eighteen hundred million dollars of the public debt was evidenced by certificates of indebtedness,

United States notes and about eight hundred million dollars of 7-30 bonds, all of which circulated among the people as money; to them, all paper issued by authority of the government was good. They then, as did the English people from A. D. 1800 to 1818, the date of the English resumption act, enjoyed such a period of prosperity as they had never seen before. Hugh McCullough, then secretary of the United States treasury, in his financial report for 1866 said that the people generally, were out of debt and prosperous. Until then the word "tramp" was unknown in this country; he and his name are European product. The old records still show that two old mortgages were paid and cancelled to one new one made. The people were employed and prosperous, and all kinds of improvement, public and private, were made, as never before. At that time the general agricultural and other interests of the south were prostrated; farms and farm improvements and roads out of repair, and business generally almost discontinued. Nearly all the money of the country was in the states that remained in the union. The classes of government paper mentioned, made fifty to seventy dollars per capita in money in circulation in the states of the union. After peace was made the southern states commenced to revive their traffic and business, and as a matter of course to draw the volume of money necessary to do it, from the other states to their section. This largely reduced the volume of money circulating in the northern states. Every economic and patriotic reason existed for at least not contracting the currency at that time. But reason, common sense, consideration of the people's interests and patriotism have no place in the counsels of the British tory class in England or this country. They raised here as they did in England, the hue and cry that we must "resume specie basis." In truth, neither England nor this country ever did have or do business on a specie basis.

In England, as we have seen, the business of the country in its most prosperous period, from 1800 to 1818, was done on Bank of England notes. In this country from 1837 it had been almost entirely done on the state bank currency, until and during the war the whole business of the nation, except the payment of duties on imports and interest on the public debt, was done in United States notes and paper obligations of the government. The truth was, there was too much money, too great a volume of it, for the gold gamblers and bond mongers to corner and control it. The people

were in a large measure independent of them. Like their British ancestors, the gold gamblers concluded they must steal the people's money out of their hands by law to such an extent they could control the remainder, and the people be compelled to borrow it of them. To prepare for this, the refunding acts of 1868 and 1870 were enacted, providing that the United States notes and other floating indebtedness of the country should be called in and refunded into long-term untaxed coin bonds.

To make way with the money derived from the internal revenues levied to provide funds to pay the expenses of the war, mostly paid by the rich, were rapidly repealed. About this time the whole brood of British tories, gold gamblers and bond mongers had a simultaneous attack of honesty; they were seized with great fear lest "the credit of the United States" should be sullied or weakened. Especially the gang of thieves, who had worked the scheme to demonetize the United States notes and procure the issue of the 5-20 bonds and now largely owners of them, they had bought at from 40 to 60 cents on the dollar in gold, were very fearful the United States would disgrace themselves, by paying their bonds in United States notes, now worth about 75 cents on the dollar in gold. The United States note was a nightmare to this gang of unpatriotic Shylocks. They assailed it in the courts, in the departments, and in congress. In 1868 they prevailed on the Secretary of the Treasury, who was then and always has been since, their tool, instead of the servant of the people who pay his salary, to commence to destroy them as they came in the treasury. Congress was compelled to arrest him in that despicable policy, by an act passed for the purpose.

In 1870 great discoveries of silver were made in the west. In 1871 the country produced silver to coin \$27,000,000; in 1872, \$28,000,000; in 1873, \$35,000,000, and its production went on rapidly increasing. The conspirators were in consternation; if this went on and the people were permitted to go out west with their own hands, dig their own silver, out of their mountains, coin it into big bright dollars, at their own mints, they would soon be carting them up to the bank doors, by dray loads; they would shovel them into their very cellars, come to the bank counters and say, there is your coin, give us our bonds.

The American people believe in industrial as well as political independence and liberty; they despise to be in debt; they know too well and to their sorrow, that "The bor-

rower is servant to the lender." They chafed under debt serfdom; they talked and wrote of the old doctrine of the fathers before the war: "Paying in time of peace the debts of unavoidable war, not ungenerously throwing on posterity the burdens we ourselves ought to bear." But these un-American Anglomaniacs were engaged in a conspiracy to steal by law our financial and industrial independence, preparatory to subverting the republic and its political independence. The bull of the Jew money power came from London and Paris, that silver must be demonetized in the United States to make money scarce and dear, so the American people could only be able to procure it to pay taxes and interest. The conspiracy to do this commenced at headquarters in Europe. Not one in a thousand in 1867-8 of the American people had even thought of the measure of demonetizing silver; and yet in Paris in 1867, at a so-called Monetary Conference, a conclave of the Jew gold and bond-mongers of Europe, we find John Sherman, of Ohio, United States Senator and member of the senate finance committee, announcing in his official capacity to that gang of industrial and financial despots and pirates that the United States were very anxious to put their finances on a gold basis. From that time forward, he and his pals in crime, kept a bill on one pretense or another before congress that had in it a clause, to demonetize silver, as a legal tender money. They could get but few to give the measure any consideration. At last they thought of the expedient of "AN ACT TO REVISE THE LAWS OF THE UNITED STATES ON THE SUBJECTS OF THE MINTS AND COINAGE." When completed it consisted of sixty-seven long sections and required about two hours for careful reading. John Sherman had charge of the bill in the senate, and by deceit and misrepresentation, as charged by some of his colleagues, procured its passage. An agent of the New York bankers in the house, named Hooper, procured its passage there and it became a law. Over a year after this, it was discovered that it discontinued the coinage of the legal tender four hundred and twelve and a half grain silver dollar, and that silver was demonetized, as legal tender, in payment of sums over five dollars at one time. When discovered it created great consternation. John Sherman was accused of downright lying and deceit to his face, by members of the senate. Mr. Blaine, speaker of the house at the time the bill was passed, declared he did not know these provisions were in it; General Grant who signed the

bill as president, said the same, as well as at least a score of senators and congressmen. The change of perhaps ten words in different sections of the act accomplished the devilish purpose. But all this crimination availed the people nothing; silver was not remonetized; the tories cared nothing for it, so long as they made their point. It is said that for his arduous services in that behalf and others, the British despots of the Bank of England, hung a picture of John Sherman, as that of the only American, in the bank parlors of the Bank of England. They ought to hang the picture of one other American beside it, that of Benedict Arnold. Now there was no danger of the people paying either their public or private debts with silver money. The demonetizing of silver was a kindred measure to that of putting the "two exceptions" on the United States notes in 1862; in truth it was not of half the far-reaching and ruinous effect to the people's interests. Both were measures to steal the legal tender money out of the people's hands, to disable and dehorn them of the power to pay anything but interest and taxes. It also enabled the conspirators to put in its place a currency composed of gold and national bank notes, both of which they own, control and could compel the people to borrow. The very same scheme in effect worked by law by the British resumption act of 1818-23.

This was the third point made in the tory conspiracy. Now they were ready for the fourth. What should this be but the "resumption act of 1875" introduced in the United States senate by the man whose picture hangs in the Bank of England, copied from the infamous death-dealing, British act of 1818-23. British authority in those days was unblushingly quoted for these acts; there was then and still is a strong dissenting majority of the American people to these acts; but they have been so divided and played on from the standpoint of their party prejudices, by the two dominant parties, they have been powerless to resist these encroachments. The prejudices of the war were so bitter, it for a long time beclouded the minds of men and made those enemies in political action, whose interests were the same; they were played by party and party prejudice against each other, while these American and British tories otherwise in hopeless minority, but always intent on their purposes, made their points in order. This conspiracy is now to this country and its moral and political interests, what the East India Company and the Bank of England have been, to that country. The leaders of the two dominant

parties, made sham issues of the tariff question, to divert attention from discussion and examination of these doings of the conspirators. They were organized for that purpose in both parties; they were traitors to both and the American people. But by vast sums of money wrung from the people, by this corrupt legislation, they bought, corrupted and hired the city, church and magazine press of the country and largely used it, to blind the eyes of the people. When the tariff was worn out as even a pretended issue, the Democratic leaders, seized on the silver question, and tried to hold it up, as the only one of national importance and pretended to be very zealous in favor of remonetizing it. The masses of the voters undoubtedly were honest in it, but they were led and tricked to nominate New York men for president, as much in heart opposed to rebuking the "fraud of 1873" as the men, who accomplished it; such was Samuel J. Tilden, who was elected in 1876, such was Grover Cleveland. Although it time and again had majorities sufficient to rebuke that fraud, yet the democratic party was always tricked by its traitors in its own councils. The republican party since the war, has been absolutely dominated by British and American tory influence and the action of its leaders on financial questions dictated from London by the English Jew money power. This manifest deceitful and corrupt party action, caused the organization of the dissenting political parties. THE GREENBACK PARTY OF 1872-1890, and the great People's Party movement that threatened at one time to overturn the democratic party, as led and juggled by conspirators. They were each John the Baptists, going before, crying in the wilderness of treason, corruption and fraud, perpare ye the way of the Lord and make his paths straight. They were each instrumental in cultivating a general feeling of fraternity, between the people of the northern and southern states, so absolutely necessary to accomplish anything of abiding and substantial relief to the people. This has grown in public opinion, until even the republican party, whose stock in trade for the first twenty years after the war, was sectional and inflammatory appeals to rouse the prejudices and blind the eyes of the people, to withdraw their attention from the wicked purposes of British and American tories, now deprecates and disowns it. Of late it has been shamed and compelled to make great protestations, of the spirit of union and fraternity. This is the first streak of the rising and coming day, on our national and political horizon. It makes the Great

New South, with her sterling Americanism, her great uncorrupted and undebauched people, once more an element in our national political action and united with the great west. John Bull and the New England tories, will soon again hear from the sons of General Jackson, the Kentucky and Tennessee squirrel hunters who stood behind the sugar barrels and cotton bales at New Orleans in 1815.

The British tory Resumption Act became a law January 14, 1875. It behooves every American citizen to examine and understand this infamous alien act. It was securing its passage and that to demonetize silver, that placed the picture of John Sherman in the parlors of the Bank of England. That bank on the passage of these two acts had more influence in congress, than all the wealth producers in the United States; it overruled them and vetoed all measures to secure or protect their interests in that behalf. These are awful statements, but they are true and it is better that we know and understand the truth. It is composed of three sections and is found in Vol. 18, page 296 U. S. statutes. Its provisions are substantially as follows: (1) To retire the paper fractional currency \$50,000,000 issued during the war with silver 10, 25 and 50 cent pieces and to repeal the charge of twenty cents on the hundred dollars for coining gold. (2) To repeal all limits to the issues of their notes by the national banks; under the act of 1863-4 they could only take out notes to the amount of \$300,000,000. (3) The United States notes were to be redeemed until only \$300,000,000 of them were outstanding; a little over \$400,000,000 of them were issued during the war; at this time they had been retired by the United States treasurers, until only \$367,000,000 remained. (4) On and after January 1st, 1879, the day set in the act for resumption, the remainder of them were to be redeemed in sums not less than fifty dollars, at the United States sub-treasuries, until all were retired. (5) To enable the treasurer to do this, he was authorized to issue four per cent, untaxed, coin bonds, to run thirty years, to buy coin, gold, since silver was demonetized in 1873. These are the effects of the provisions of this British tory act. It was and is a gold gamblers' Bank of England Jew usurer's act. Each line of it was dictated by them and in their interests and against the interests of the people. It took off the tax of twenty cents on the hundred dollars for coining gold owners' bullion; in the interests of the national banking fraternity it left it to them to say how many notes more or less than \$300,000,000 they would

take out and put in circulation. If the purpose of the act had been carried out, the United States notes retired and bank notes put in their place, they would have had the absolute control of the volume of the paper circulation of the country; to determine how much and how little money should be in circulation at any time. The constitution declares "The congress shall have power to coin money and regulate the value thereof." One of its most potent ways of doing this, "regulating" its purchasing power and "value" is by regulating the volume of it, that may be coined, or of paper money, stamped and put into circulation. But by the provisions of this alien act, that right and power of congress, of the people's sovereignty, was taken from them and turned over to these national bank "swindlers and shavers," as Jefferson called their predecessors of the red dog and wild cat period. The United States notes were to be retired down to \$300,000,000 then as fast as the bankers could get their greedy fingers on them \$50 at a time, they were to be refunded into long term untaxed bonds and burned. That in plain terms was the purpose and intent of this alien act. It was a false pretense in both title and text. It was entitled "An act to provide for the resumption of specie payments;" it ought to have been named "an act to enable the bankers to steal the people's money and perpetuate the national debt." The English act of 1818 provided the Bank of England should resume specie payments in 1823 or five years after the date of the act; John Sherman and the tories declared in their act that resumption should take place four years after the date of the act. Resumption means to resume or go back to the specie basis on which we were and from which we departed in 1861. As we have seen for forty years prior to that time the business of the country was done on state bank currency with not an average of one dollar of specie or basis to ten of currency. During the war it was done on the United States and bank note currency, the 7-30 bonds of fifty dollar denominations, in which the soldiers were often paid and other evidences of national obligations. There was not gold or coin in circulation in the country to pay the interest; only two items of indebtedness were paid in coin or specie, interest on the public debt and duties on imports.

The part of the act that provided for retiring the United States notes, was repealed by the Act of May, 1878, nine months before the day set for resumption, enacted for the purpose. They had been reduced to \$346,000,000 the

volume that is now authorized by law. The act provided that no more of them should be retired; that when they came into the treasury "they should not be retired or destroyed, but should be paid out again and kept in circulation." This was the fourth time the greedy gold gamblers had sought to destroy them; first in the senate with the two exceptions; second, in the treasury department, in 1868, as a refunding scheme; third, in the so-called act to strengthen the public credit in 1869, and fourth, and last, the resumption act of 1875.

The public debt reached its highest point in August, 1866, when it was about two and three-fourths billion dollars. Silver has been partially remonetized by the acts popularly called the Bland act of 1878 and the Sherman act of 1892. They were both, however, repealed, and the conspirators seemingly are in the ascendant.

In 1896 the republican party, as the instrument of the capitalistic money loaning class, for the first time in the history of the country by any party, declared for the gold standard, and its nominee was elected.

A thoughtful review of these acts, with an intelligent reading between the lines, shows this the goal to which they started at first. To show this clearly, these acts must be considered as a series, and the relations of one to another. It must be observed how one prepares the way for the next. The two exceptions on the U. S. note asserted the superiority in law of the usurer's interests above all others. This, with the issue of the 5-20 bonds, prepared the way to accumulate a perpetual public debt, by more than doubling the expenses of the war to the people. Without such a debt, the national banking system, copied from the Bank of England, to enable the conspirators to own and control the paper currency of the nation, was impossible. It was intended from the first that the bank notes should be the only paper currency, and gold, always owned and controlled by them, should be the standard metal money in which all others was redeemable.

In this country it has been a struggle; they have met reverses; they have been disappointed in their plans to make way with the U. S. note. The senate has almost always been with them; it is not chosen by the direct vote of the people. The only victory for the people in the whole thirty-eight years' contest is the issue and retaining in existence the circulation of the U. S. notes. It will be the greatest victory of the people in the history of the race,

if at the end of it, the U. S. note, the people's money, is triumphant. It is all that is left of the American system. They hate it with a malignant and avaricious hatred. Every revolution that has been fought out and gained by the people against the corrupt, religious and political classes, has been done on paper money. It is their only resource for independence; it is the bow of promise on their political and industrial sky. It is the impersonation and materialization of their faith in each other, their resources, cause and country.

They are the certificate, the proof of their faith, in the fatherhood of God and the brotherhood of man. Faith is an element of everything great and good in this world, but for his faith in the people, their faith in him and each other, Washington and his compatriots never could have held the colonists and their armies together to gain our independence. It is the only sure proof of human goodness and greatness of mind, individual or national. The U. S. note is based alone on faith and credit; so is the flag. Let us recount the effects of this great tory conspiracy and apostasy in the United States. It is seen that as nearly as circumstances permit, they have pursued the policy of planting the British system of financial debt serfdom. "By their fruits ye shall know them." What has been the fruits in the United States of thirty-eight years of the British Jew money loaner's policy? In 1865-66 there was a volume of \$50 to \$70 paper currency per capita in circulation among the people of the northern states, when the process of refuting it into bonds commenced. It was so relentlessly pursued, that in 1873-74 there was only about \$13 per capita in circulation in the same states; it had been taken away by two means; first, the refunding scheme; second, the recuperation of the great new south, drawing off her share of the nation's circulation. The effects of that contraction of the currency on our business and industries, was just the same as those described by Mr. Allison as its effect on the British people in 1818-23. Then came the panic of 1873 and "Black Friday," in which fortunes that had been generations accumulating, melted away in a day like an April snow. Then came that product of the British system of debt serfdom, the tramp; three millions of men, out of employment, one million tramps; strikes, riots, men women and children shot on the streets; in Pittsburg, Pa., it took almost the proportions of civil war, in which millions of dollars of railroad property was destroyed and a

hundred persons killed. The prices of eight and ten years prior labor and its products and land were cut in the middle; human flesh, brains and blood were made plenty and cheap, and legal tender money was made scarce and dear. Lands that had been valued ten years before at \$30 or \$40 per acre, and loans made on them at \$10 to \$20 per acre, would not now produce enough, at the prices, to pay interest and taxes, nor sell for enough to pay the debt. They sold usually at the mortgagees' price, no one else choosing to bid. One man, a national banker, in the state of Indiana, one William H. English, bought at tax and foreclosure sales in the years 1874-75, about 800 different pieces of land and property, at a loss to the owners of \$200,000 below the assessed value, that being about half the real value. Suicides, insanity and bankruptcy, by actual statistics, increased in the country 400 per cent; there were 3,000 bankruptcies in 1877 against 600 in 1865. It seems that such results would cause any but demons to relent. On the other hand, they were jubilant; the wealth of the cruel vandals increased in a ratio beyond the dreams of avarice. Prior to 1860 there were not to exceed ten millionaires in the United States; now it is estimated there are over 5,000, and that less than 30,000 men own one-half the wealth of the whole nation. It is safe to say that 1,000 men own and control one-half our national wealth through the syndicated trusts and combines and other machinations of capital. Our public and private indebtedness is at conservative estimates, thirty billion dollars, or \$400 per man, woman and child; or to put it on the head of the family of five, or the voter, it is \$2,000, or more than our black chattel slaves were worth in money prior to 1860. That debt is a recorded lien on the land and property of the nation; we are black, white, yellow and tan, mortgaged to and with the land, for the payment of these debts; nothing is exempt from them; we and our children and our children's children after us; it is a mortgage on our and their ability to labor and produce. Under chattel slavery, if the slave when sold could get the money, he could buy his freedom. Under our modern British Jew tory system of debt serfdom, no man can pay his part and buy his freedom; as under the old Jew law of Moses, they have bored our ears on their door posts, and we find our children "shall go no more out forever."

We are mortgaged in perpetuity to one-half of one per

cent of our population, a set of gold gambling tories under a metal money system.

The policy of the payment of our national indebtedness is now absolutely abandoned. Under the Cleveland administration, to prevent its payment, then rapidly going on and reduced to seven hundred and fifty millions, the issue of coin bonds in time of peace to the amount of two hundred and sixty-two million dollars was made. Under the McKinley administration, instead of the issue of non-interest bearing notes to pay the expenses of the Spanish war, three-hundred millions of long term untaxed coin bonds were issued, and the secretary authorized to issue as many more. Never before in the history of the country, was resort had to such a policy as the issue of bonds in such volume in time of peace. The policy of this corrupt class is now clear; it is to perpetually bond and mortgage us to Jew and other gold gamblers. The gold standard is the means to be used to prevent our ever paying anything but interest and taxes. They do not in fact, care of what our money is made; the purpose is to make legal tender money so scarce and dear people can only with their labor and products, buy enough of it to pay interest and taxes. They would do it plainly and directly by law, if they thought they dared; but that would be too palpable; the "dumb driven cattle" would see the point and veto the law to rob them. Hence, the Jew usurers of Europe devised the plan of doing it indirectly, by the gold standard, so the thick skulled people would not see the point. They raise the hue and cry of one dollar as good as another, an honest dollar, a good dollar for the laboring man. It appeals to their ignorance and stupidity, the streak of innate meanness in human nature. The point from the usurer's side is to make legal tender money scarce and dear. They descant on the fact that gold has been used as money for ages; so has the race practiced murder, rapine and polygamy and slavery for ages; the age argument is as good in each case one side as the other. They say it has a staple commercial value; they know it is not true. Hence, when they established the gold standard in England, they did not rely on its commercial value, but put the price of it in the statute, 3 pounds, 17 shillings, nine pence per ounce in the Peel Act re-chartering the Bank of England in 1844. Not only thus pledging the bank as the fiscal agent, the depository of its credit in that matter, to buy every ounce of their gold, but to do it at that price. If gold were demonetized for money pur-

poses, it would not have the commercial value of silver.

This is the standard our tories propose to adopt, and have now enacted into law. The reason given by so-called English statesmen for adopting and maintaining it there is that she is "a creditor nation;" that other nations and peoples owe them; that it makes the dollar or unit of price scarce and dear, and they get more of the products of labor of the peoples of other nations in payments made to them on interest and credits. But we are not a creditor nation; under tory legislation we are a debtor nation. It would seem that the very same reason that leads English statesmen to contend for it, ought to make ours oppose it. It is estimated that British and European bond holders hold at least six of the thirty billion dollars of our public and private indebtedness; at five per cent the annual interest is \$300,000,000. To concede all they claim we only have \$600,000,000 of gold; in fact little more than half that amount; on the gold standard two years payment of the annual European interest and incomes, take all our gold or its equivalent. The gold standard, by depressing the price of wages, labor and its products, enables the European bond and mortgage holder to demand and receive twice the amount of the products of the labor of our people, to pay their interest and incomes and to swallow up our balance of trade. We are bankrupt today, as a nation, on a metal money basis.

When the Constitution was formed there were only thirteen states and a little over three millions of population. Now we are forty-four states and seventy-five millions population; a number of cities in the union, perhaps in one day, do as great a volume of business and have as great money needs as was then done in a year in the whole Union.

What intelligent, rational or natural relation of cause and effect or otherwise exists between the annual production of gold and silver bullion and the money needs of the country, or the world? Why must the interests of the country or society be governed as to their money needs by this one isolated physical fact more than another? The annual production of these two metals depends on a train of disconnected uncertain circumstances; the luck of the prospectors, hunters and miners; the giving out of gold, the finding or failure to find paying new mines. The litigation, speculation and avarice of those engaged in the business is another contingency that effects it. Since silver is de-

monetized they say it does not pay to mine it. Why not as reasonably make the money volume of the nation depend on the number of days the winds were in a certain direction in the year? Or on the inches of rainfall in the year, or the phases of the moon? Or why not just as reasonably go back to the "augury" of the ancients, when the fate of a nation depended on a battle, and the battle on the "flight of a vulture?" So many marriage licenses will be needed in each state each year; why not dogmatically and despotically assert by law that the number to be issued in each state shall be governed, not by the number needed and demanded, but by the number of crows that flew over the river? Or that they must be made and engraved on a plate of gold worth ten dollars?

TO ILLUSTRATE THE CRIME INTENDED BY THE RESUMPTION ACT, we present the following facts and figures: Its plain purpose was to secure at once or as soon as possible, the refunding and retiring of the U. S. notes, then \$367,000,000 in thirty year four per cent un-taxed bonds, and put national bank notes in their place. This volume of U. S. notes had then been paid out, and were in circulation in the hands of the people; the whole volume of them did not cost the nation, the people, \$500 per year to keep them in circulation. In fact nothing, only when a bill became worn, to return it to the treasury and get a new one in its place. They were legal tender in the hands of a citizen on every debt he owed, only if an importer, to pay duties on imports; in the hands of government, on every debt, but interest on the public debt. If the provisions of the resumption act to retire them had not been repealed by the act of May 31, 1878, the bankers would have snatched them out of circulation by January 1, 1881. Then if we had any money in their place, until now, it would be bank notes. The cost of these to the people, the nation, is as follows: Four per cent on the bonds, to secure them exempt from taxation, as good as two more, or six per cent; then they must be borrowed of the bankers to keep them in circulation. If you have a national bank note, you know that your or some other man's note is behind the bank counter drawing interest for it. And it will stay there until the bank note or some other money in its place, goes back to pay it. Every dollar of national bank currency in the hands of the people, as money, has to be borrowed every day they use it. Suppose the U. S. notes had been destroyed, then the bankers had taken out

and the people borrowed \$346,000,000 bank notes in place of that many U. S. notes, that had been retired. The average rate of interest in the United States would have been at least eight per cent compounded each ninety days, would have been ten per cent per annum; that added to the bond interest and exemption from taxation of six per cent, makes sixteen per cent per year cost for each dollar of it; on the whole \$346,000,000 it would be \$55,360,000 per year. Until 1899 would be eighteen years; eighteen times that is just \$997,480,000, in round numbers one thousand million dollars, or one billion. That sum paid by the American people to the gang of bank tories to be permitted to live in their own country. That was the intent and purpose of John Sherman's resumption act. That was to be added to our other burdens; it was not to be in lieu of any other. That is what the men of 1878 who struck down and repealed that death-dealing, debt-brooding, bankrupting provision of that wicked act saved to the people. Since its repeal the U. S. notes remained at no costs to the people.

The statistics show that the whole principle of the two and three-quarter billion dollars of the debt of the war, has now been paid three times, in interest in coin or gold; besides at least once more in premiums on gold and refunding schemes. The people were slowly and surely, nevertheless paying it at that ratio, and in 1892 it was reduced to about \$700,000,000, and soon would have been wiped out. The bankers foresaw this, and that it would wipe out their national banking system by operation of law; there would be no perpetual public bonds or debt on which to base it. They were almost frantic at the thought, and attempted to procure a law to enable them to bank on railroad, municipal and state stocks and bonds. But the Cleveland administration came to their rescue; it secured the repeal of the so-called Sherman act requiring the purchase and coinage of \$4,500,000 silver bullion per month, almost as good as free coinage of silver, and then in violation of all law, resorted to issues of bonds in time of peace, \$262,000,000, to arrest the payment of the public debt and relieve the vandal banking system. The McKinley administration, as agents and servants of the Jew money power conspiracy, commenced in the scheme where the Cleveland administration left off; and now our national debt is in fine growing condition, over one billion of dollars, and in a fair way to be a billion and a half, if the tories are permitted to have their way a few years more.

NOT ONLY HAS THE DEBT OF THE WAR BEEN PAID THREE TIMES, but by the contraction of the currency by refunding paper money into bonds, the purchasing power of the dollar, in which it has been paid, has been doubled since the debt was contracted. That means that it has cost the labor and production of the country twice as much as before and as it ought. In truth, now, the price of staple products, such as cotton, wool and food products, are not more than one-third what they were at the end of the war, when the debt was contracted. And all these awful payments, paying it three times, have not availed the people one penny; has not relieved them of its burdens to the extent of one cent. For it will now cost more days labor, more of the products of labor, to pay that one billion dollars of debt, than to have paid three billions at the prices of the products of labor at the close of the war. Nothing but labor, taking actual wealth from the earth, pays debts; these gangs of speculating vandals who have absorbed sixty per cent of the nation's wealth, by class legislation, in thirty-five years, do not produce one thing of value to bless mankind.

When we review these awful acts of plain, palpable injustice and crime enacted in law, we stop and ask, has the nation no conscience, no sense of justice, are all its instincts of right and justice dead? If the subject of legislation on these questions had been left to the convicts of the penitentiary of any state of the Union, with full power to enact laws on these subjects, they could and would not have done the nation a greater injustice. It would have been a shame to them to have done it. And yet ninety per cent of the higher paid clergy and church press have condoned these crimes and are apologizers for it. The money loaning, gold gambling bond mongers, no better than thieves, are "the eminently respectable people;" they are the deacons, trustees, Sunday school superintendents, doctors of divinity, rank and file leaders of churchanity, with a few noble exceptions. Their moral natures in this respect are absolutely debauched and seared. We are to be congratulated, they are an exclusive class, not ten per cent of our population, and growing smaller every day, as the wealth of the nation centers in fewer hands.

CHAPTER XIII.

THE BOND AGE—IMPERIALISM.

THE apostasy to the gold standard and its kindred abominations here, were preparatory to national imperialism, robbery and murder. Slavery is of two kinds, individual and national. Our system before the war was individual ownership of the slave, and sovereign control over him by law. The owner controlled his person and labor, could humiliate his wife and daughter and sell his child. Imperialism is simply national ownership and slavery by one nation of another; one asserting control of another, humiliating its national personality and sovereignty, taking the fruits of its labor and production. England's imperialism in India, Ireland, Africa and Egypt is of that character. The XIII. amendment to the Constitution of the United States declares that "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist in the United States or in any place subject to its jurisdiction." The president of the United States now claims that the Philippine Islands are under the jurisdiction of the United States and in open violation of the Constitution and of this amendment, using the army and navy to establish national slavery, and control by force of arms, without their consent, and thus to reduce them as a nation to a state of "involuntary servitude," like that of India to England. It simply is imperialism, national slavery, robbery and murder. The national degradation of adopting and enforcing the British system of debt serfdom, on our own people, prepares us as a nation to assert and practice by force of arms, national brigandage on another.

OUR ARMS, UNIFORM AND FLAG, now, 1899 and 1900, are being disgraced in the prosecution of a shameless, unjust and brutal war, against the Filipinos, without any authority in law. The administration and tory element were opposed to armed intervention even in behalf of Cuba. But her struggle for independence and liberty for so many years, against such odds and suffering, finally stirred the great philanthropic heart of the American people. The McKinley administration had inherited from the preceding one, a scheme to defeat that humane purpose of the Amer-

ican people, and to industrially enslave the Cubans by bonding them for four or five hundred million dollars, if they overthrew the political power of Spain, the United States to guarantee the payment of the bonds. They were held mainly by the Jews of Paris and London; while pretended to be an assistance to Cuba, it was in fact, an effort to secure those bonds on Cuban resources, that otherwise were almost worthless. The administration and its supporters were still trifling with the sentiments and feelings of the nation, when the blowing up of the Maine, February 15, 1898, raised a storm of indignation it could no longer face. It and the tory influences were silenced for a time, and war was declared by act of congress for the relief of Cuba April 20, 1898. After reciting the Spanish mis-government and cruelty, ending finally in the destruction of the Maine, the act declared: "First, that the people of Cuba are and of right ought to be free and independent. Second, that it is the duty of the United States to demand, and the government of the United States does hereby demand, that the government of Spain at once relinquish its authority and government in the Island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters. Third, that the president of the United States be, and he is hereby directed and empowered to use the land and naval forces of the United States to accomplish that end. Fourth, that the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said islands, except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people."

IT WAS INTENDED BY THE PEOPLE to be a war for humanity; it was declared in good faith, almost unanimously by both houses. When it was seen that it would be done, the president and his British tories, who still clung to the bond scheme, used all their influence to prevent any manner of recognition of the Cuban republic, then organized by the patriots. It is clear now, that even then, their policy was formulated and developed; like their financial policy since the war, it was purely a British one.

IT WAS DETERMINED THAT THEY WOULD SEIZE UPON THE OCCASION OF THE WAR to apostatize the nation from the principles of republican self-government, as laid down by the Declaration of Independence, that governments derive their just powers from the consent of the governed, and unite it in an alliance with Eng-

land in her brigand colonial policy. It now is clear, as we review the history of the war, the conduct of the administration and its present attitude, that it did from the first and still is taking British counsel. As the first step in that direction, as if by concert of action, the republican, capitalistic tory press of the nation, commenced a regular campaign to demonstrate that the only nation in Europe friendly to the United States was England; that France, Germany and Russia only waited an opportunity to do us great injuries. This was carried to such great length as to become irritating to our fellow citizens of these descents and nationalities. The next step was regular installments from the same press, ridiculing and slandering the Cubans and Porto Ricans, as ignorant, ragged gluttons, totally incapable of self-government. This was for the two-fold purpose of preparing the way for an Anglo-American alliance in imperialism, and to prepare the public mind for wholesale, outrageous interference in the affairs of Cuba and Porto Rico, in the end subjugating them to a British colonial policy, in open violation of the act declaring the war.

INSTEAD OF CALLING HOME AND CONCENTRATING OUR NAVY for the immediate relief of Cuba and her starving people, so ardently desired, the real and only object of the war, declared by congress, the administration wasted more time than was used in the Franco-Prussian war, in humiliating France and overthrowing the empire. At last our navy, as a sub-squadron of the British, assailed the Philippines at Manila. The administration had violated both the letter and spirit of its instructions in the declaration of war to obey those it received from London. At last, in spite of Shafter, Alger and rotten beef and other incompetence, our soldiers took Santiago. The protocol was signed one day before Manila was taken.

IT IS WELL KNOWN that Consuls Wildman, Pratt and Admiral Dewey had an understanding with Aguinaldo and other leaders of the Filipinos, and brought them from Hong Kong to go into the interior of Luzon and raise an insurrection. That they did it so successfully that before the arrival of our troops, they had driven the armed Spaniards into the walls of Manila and were besieging and pressing them hard, cutting off all supplies on the land side, while Dewey did the same on the coast. Spanish arms were distributed to them by our officers from the Spanish arsenals. They hailed us and our flag as deliverers and became

our allies in the common purpose of the overthrow of the political power of Spain in the Islands. It was clear long before our troops landed at Manila that Dewey could any day command and compel its surrender. It is now clear why that course was not pursued. It is now remembered that as soon as Dewey was in communication with Washington his bearing and conduct toward the Filipinos changed. In fact, it was finally a race to see if our troops could get to Manila before the natives compelled the Spanish to surrender. There is little doubt now that the influence of Dewey was used with the native leaders, who hailed him as a deliverer, to hold them in check and prevent the taking of Manila, before the arrival of our troops; nor is there any doubt now that there was collusion in that purpose with the Spaniards. On the arrival of our troops the leaders of the native troops gave up some of their entrenchments to be occupied by ours, and it is well known that the defense by the Spaniards was only collusive. It is clear now that even then, the administration was acting out the British imperialist program, the Spanish assisting to the end of preventing the natives acquiring their independence.

THERE WAS AN UNDERSTANDING BETWEEN THE REPRESENTATIVES of our government and the leaders of the Filipinos, as is proved by the following communications of Consuls Wildman and Pratt to Secretary Day, dated May 24, 1898, and others:

“Sir—I have the honor to report successful efforts on the part of the insurgents of these islands in preparation for more successful war against Spain.

“Officers have visited me during the darkness of night to inform the fleet and me of their operations, and to report increase of strength.

“At a conference with General Aguinaldo, the head of the movement, I was told that they had now above 4,500 Mauser rifles, taken from the Spaniards, and had also abundant ammunition. Until the present they have been fatally crippled in these respects.

“Last week Major Gonzales captured two buffalo-cart loads of rifle ammunition from the Spaniards. Today I executed a power of attorney whereby General Aguinaldo releases to his attorneys in fact \$400,000 now in bank at Hong Kong, so that money therefrom can pay for 3,000 stand of arms brought there and expected here tomorrow.

“The same sources informed me that about 37,000 insurgents stand ready to aid United States forces, and Gen-

eral Aguinaldo's headquarters were this a. m. at 7 o'clock surrounded by 500 to 1,000 men eager to enlist. I was there at that hour and saw the men.

"My relations with all are cordial, and I manage to keep them so pro bono publico.

"When General Merritt arrives he will find large auxiliary land forces adapted to his service and used to this climate."

July 4, 1898, Brigadier General Anderson, of our army at Manila, sent General Aguinaldo the following letter:

"General—I have the honor to inform you that the United States of America, whose land forces I have the honor to command in this vicinity, being at war with the kingdom of Spain, has entire sympathy and most friendly sentiments for the native people of the Philippine islands.

"For these reasons I desire to have the most amicable relations with you, and to have you and your people co-operate with us in military operations against the Spanish forces.

"In our operations it has become necessary for us to occupy the town of Cavite as a base of operations. In doing this I do not wish to interfere with your residence here and the exercise by yourself and other native citizens of all functions and privileges not inconsistent with military rule.

"I would be pleased to be informed at once of any misconduct of soldiers under my command, as it is the intention of my government to maintain order, and to treat all citizens with justice, courtesy and kindness.

"I have therefore, the honor to ask your excellency to instruct your officials not to interfere with my officers in the performance of their duties and not to assume that they cannot visit Cavite without permission.

"Assuring you again of my most friendly sentiment, and distinguished consideration, I am, with all respect, etc."

Aguinaldo responded in the same spirit, saying:

"I have already ordered my people not to interfere in the least with your officers and men, orders which I shall re-iterate to prevent their being unfulfilled, hoping that you will inform me of whatever misconduct that may be done by those in my command, so as to reprimand them and correspond with your wishes."

Then General Anderson expressed the hope for a definite understanding advantageous to both, and notified General Aguinaldo that reinforcements were expected, and that

more room for camps and store room for supplies were needed. "For this," he said, "I would like to have your excellency's advice and co-operation, as you are best acquainted with the resources of this country." He also wrote that our forces intended to move promptly against the common enemy, and added:

"I am solicitous to avoid any conflict of authority which may result from having two sets of military officers exercising commands in the same place. I am also anxious to avoid sickness by taking sanitary precautions. Your own medical officers have been making voluntary inspections with mine, and fear epidemic disease if the vicinity is not made clean. Would it not be well to have prisoners work to this end under the advice of the surgeons?"

As to the services rendered by the Filipinos we quote from the report of Major General Greene, of the United States army, of date August 30, 1898, then at Manila:

"Aguinaldo and his associates went to Hong Kong and Singapore. A portion of the money, \$400,000 was deposited in banks at Honk Kong, and a lawsuit soon arose between Aguinaldo and one of his subordinate chiefs named Artacho, which is interesting on account of the very honorable position taken by Aguinaldo. Artacho sued for a division of the money among the insurgents according to rank. Aguinaldo claimed that the money was a trust fund, and was to remain on deposit until it was seen whether the Spaniards would carry out their promised reforms, and if they failed to do so, it was to be used to defray the expenses of a new insurrection. The suit was settled out of court by paying Artracho \$5,000. No steps have been taken to introduce the reforms, more than 2,000 insurgents who had been deported to Fernando Po and other places are still in confinement, and Aguinaldo is now using the money to carry on the operations of the present insurrection."

"Aguinaldo even refused money for his personal expenses from American officials, as appears in a statement by General Whittier (p. 499): 'Aguinaldo went to Cavite, under permission of Admiral Dewey, in reply to a telegram sent by Spencer Pratt, Esq., our consul-general at Singapore, who offered that chief money for his expenses. The offer was declined.' If Aguinaldo was a mere bribe-taker why did he refuse an extra dollar offered by the representative of the United States? The truth is that Aguinaldo used the money received from Spain, according to General Greene, as a 'trust fund' to supply the sinews of war in the continued in-

surrection against Spain. And the next fact to be proved is that the United States benefitted enormously by that Spanish money, since the official papers show that the American occupation of Manila was very materially a result of the insurrection which Aguinaldo aroused and directed after his arrival at Cavite.

“Major General Greene afterward reported as follows concerning the value of the insurgent operations:

“Between 2,000 and 3,000 Spanish native troops surrendered to it (Aguinaldo’s army) during the months of June and July; it constantly annoyed and harassed the Spaniards in the trenches, keeping them up at night, and wearing them out with fatigue, and it invested Manila early in July so completely that all the supplies were cut off and the inhabitants as well as the Spanish troops were forced to live on horse and buffalo meat, and the Chinese population on cats and dogs. It captured the water-works of Manila and cut off the water-supply, and if it had been in the dry season, would have inflicted great suffering on the inhabitants for lack of water. These results, it is true, were obtained against a dispirited army, containing a considerable number of native troops of doubtful loyalty. Yet from August, 1896, to April, 1897, they fought 25,000 of the best regular troops sent out from Spain, inflicting on them a loss of over 150 officers and 2,500 men killed and wounded, and they suffered still greater losses themselves.”

“As for General Greene, Merritt himself has testified to his great ability as a professional soldier, and has said also: ‘He was out on the lines (at Manila) all the time and took a great deal of interest in investigating with the citizens and soldiers.’

“General Whittier said, in answer to a question from Senator Frye (at Paris) whether the insurgents had been of material assistance to the Americans:

“Very great. If the protocol had not been signed I think the Spanish at home would have insisted upon their army doing something. They dismissed Augustin because he was not disposed to fight, and I think if they had not had this experience of having been driven back into the city and the water cut off, so even that Jaudenes said he could not remove his noncombatants, the government would have insisted on his making a fight, and he could have made a very good one, for his position was strong, if they had any fight in them at all. But every place had been taken from them by

the Filipinos, who managed their advances and occupation of the country in an able manner.'

"Is not the proof overwhelming that the United States would not have taken Manila when it did had it not been for the Filipino's insurrection?"

The administration, in the face of this incontestable evidence, of an understanding with the natives and their leaders, inviting their co-operation and receiving the fruits of their labors and services, has resorted to a quibbling insincerity and double dealing that might shame a cross roads pettifogger. We quote the following from one of its principal champions, Congressman Grosvenor, of Ohio, in a speech on the floor of the house March 3, 1899.

"While it can not be denied the Filipinos were engaged in war for their own liberation from Spanish dominion, yet they could not intervene as between the United States and Spain and wrest aside the inevitable consequences of war. They were under the sovereignty of Spain when the war began, and when, by the protocol of August 12, war with Spain ceased for the time being, the possession of the city of Manila was given to the United States, the Filipinos were transferred to the United States in so far as the cession by Spain could transfer the inhabitants of a country over which Spain had held dominion and sovereignty, and it would have been fruitless and suicidal upon the part of our government to have turned over to a conscienceless, unorganized rabble the government of a city of 350,000 people simply because, under the inspiration of our war with Spain, they had begun a rebellion against the constituted authorities. So the legal status is simple; the United States acquired the right of possession to Manila and took upon itself the obligation to protect the persons and property of all the inhabitants thereof, foreign and domestic, and hence could not surrender its sovereignty, or any part of it, to Aguinaldo or anybody else."

He could not deny they were engaged in war for their liberation from Spain and we were at the same time, engaged in war for the very same object, the overthrow of the Spanish political power in the islands. And it is proved, whether he admits it or not, that we cordially invited and gladly accepted their valuable assistance to that end, without an intimation that when successful, we were to take the Spaniards' place. That it would only avail them the change of owners and masters as a people and nation. Aguinaldo was permitted to appropriate \$400,000 to the cause; 37,000

men were armed and ready to and did assist the United States. Took Spanish prisoners by thousands, took arms and ammunition and gave very effective assistance. General Anderson says, as representative of the military of the United States, in actual occupation and action: "For these reasons I desire to have the most amicable relations with you and to have you and your people co-operate with us, in military operations against the Spanish forces." While doing this, thus by subordinate officers securing their aid and assistance, the administration was secretly plotting and planning to reduce them to the position of the down-trodden, robbed and plundered peoples of India. When Manila was taken, the capitol city of their native island and nation, from the oppressor, by their assistance, the native leaders and soldiers shook hands with their deliverers and asked permission to jointly occupy the city with our troops. On August 17, 1898, four days after the surrender, Dewey and Merrit sent the following telegram to Washington:

"Since occupation of the town and suburbs the insurgents on outside are pressing demand for joint occupation of the city. Situation difficult. Inform me at once how far I shall proceed in forcing obedience in this matter and others that may arise. Is government willing to use all means to make the natives submit to the authority of the United States?

"MERRITT.
"DEWEY."

The reply was:

"Major-General Merritt, Manila, Philippines:

"The president directs that there must be no joint occupation with the insurgents. The United States in the possession of Manila City, Manila Bay, and harbor must preserve the peace and protect persons and property within the territory occupied by their military and naval forces. The insurgents and all others must recognize the military occupation and authority of the United States and the cessation of hostilities proclaimed by the President. Use whatever means in your judgment are necessary to this end. All law-abiding people must be treated alike.

"By order Secretary of War, H. C. CORBIN,
"Adjutant General."

"There could be "joint occupation" of the lines and trenches of seige and assault, while the battle was on; there was invitation to "joint" effort and expenditure of blood and treasure, until the battle was won. Then the men, who had

thus been led and deceived, to help drive one oppressor from their native soil, were brutally informed that another had come in his place and there could be no "joint occupation," of the captured city, or the fruits of the victory. It makes an American with a true sense of manhood and honor, hang his head in shame. But the native leaders and soldiers submitted to this insult and outrage; to be ordered and driven out of their native city; see picket and dead lines, set at its outskirts. They still had faith in the sense of honor, justice and love of liberty of the American people. They waited, they thought we would do them justice at last.

FINALLY THE COMMISSION TO TREAT FOR PEACE met at Paris, and their national welfare and destiny was to be settled. As men of sense and spirit, they sent their agents and representatives and asked to be heard before the commission in their own behalf; this they were insultingly denied, by the American tories, who composed our side of the commission. They sent agents to the president at Washington to learn from him the disposition and intention of our government toward them. They received about as much satisfaction as a man of India might on a like mission for his people to the British viceroy.

IT WILL BE REMEMBERED there was a hitch for some weeks in the proceedings of the commission. When the American and British tories, who were taking care of the American side, sized up the situation, they were for a while in sore distress. Manila was not taken until one day after signing the protocol August 12, 1898. As late as August 17, we have seen, Dewey and General Merritt in dispatch of that date to Washington, say the natives were contending for a "joint occupation of the city" and asking instructions whether they should deny it. It thus was clear the United States could not claim more than the City of Manila by reason of conquest.

BUT IT HAD LONG BEFORE THAT BEEN DETERMINED, by the British-American tories, that these islands were to be an American Hong Kong, as base for military and naval operations, to unite with England in going into "the open door of China." Now what were they to do? Unless they could patch up some pretense, or claim of title, to all the islands, the scheme must fail. The war was over; the islands were already in the hands, or fast surrendering to the natives, the last vestige of Spanish authority was gone or passing away, as at Iloilo. The Spanish had no fleet; if left to themselves they could not now retake

or hold the island; they had no desire to try. Only one scheme was left; that was to bribe or hire the Spanish, to threaten to break off negotiations; to pretend to demand and hold the Philippines, that they and our Commissioners and every body else knew, they could not do. It will be remembered, how the Jew tory press of the country, tried to prepare the public mind for the disgraceful announcement that our Commissioners had agreed to buy the Philippines of Spain, soil and people, for \$20,000,000. It was first announced it was to be compensation for public improvements in the islands. It was answered, if they are ours by conquest, why any compensation? If we are taking them as a war indemnity, why any compensation? If neither, what have we to do with them, only in the interests of the native people? When they were ashamed to reiterate that any longer, it was finally doggedly announced, that our Commissioners had agreed to buy them, soil and people, without regard to their consent, as one European or Eastern Monarchy of the fifteenth century would buy and sell provinces, soil and people, to another. No word of satisfaction or intention was given the natives as to what was to be done with them; they were treated as two traders might have treated the cattle on one of our western ranches. Men who had not entirely lost faith, in the honor and patriotism of the administration said, it may come out right after all; true Spain had no title to sell, that is good against the native people. The principle, that governments derive their just powers from the consent of the governed and the letter and spirit of our federal and state governments, make such a title in our hands, as against the people null and void. But it is one that is recognized by the monarchies, and is good against them; we can hold it in trust for the people, establish a protectorate in their behalf, soon make of them a republic and leave them independent. These considerations led many to favor the ratification of the treaty and have the matter ended, although they believed it a base fraud. It was such considerations as these only, that gave the treaty any standing in or out of the senate.

BUT NO SUCH PURPOSE MOVED THE ADMINISTRATION OR ITS British-American tories and counselors; all sorts of devices and pressure were resorted to, to procure the votes to ratify it; to agreements to declare a humane policy ending in independence, for the Philippines. The opponents failed to incorporate a clause in the act of adoption, setting forth that purpose and soon as it was ratified

the administration and its tory abettors, true to their English antecedents snapped their fingers and laughed in the face of the dupes who accorded them any of the elements of patriotism, humanity and honor. The anxiety of the administration promoters of imperialism became so intense, they could not await the deliberation of the nation and senate on the subject. The president must needs press matters to a rupture, against the Filipinos, who had already been treated with insult and dastardly bad faith.

The day after the peace treaty was submitted to the senate of the United States for ratification, President McKinley directed that a proclamation of intentions be issued to the inhabitants of the Philippine Islands. The instructions (January 5) contained the following language:

“The destruction of the Spanish fleet in the harbor of Manila by the United States naval squadron commanded by Rear-Admiral Dewey, followed by the reduction of the city and the surrender of the Spanish forces, practically effected the conquest of the Philippine Islands and the suspension of Spanish sovereignty therein.

“With the signature of the treaty of peace between the United States and Spain by their respective plenipotentiaries at Paris on the 10th inst., and as the result of the victories of American arms, the future control, disposition, and government of the Philippine Islands are ceded to the United States. In fulfillment of the rights of sovereignty thus acquired and the responsible obligations of government thus assumed, the actual occupation and administration of the entire group of the Philippine Islands become immediately necessary, and the military government heretofore maintained by the United States in the city, harbor, and bay of Manila is to be extended with all possible dispatch to the whole of the ceded territory.

“In performing this duty the military commander of the United States is enjoined to make known to the inhabitants of the Philippine Islands that in succeeding to the sovereignty of Spain, in severing the former political relations of the inhabitants, and in establishing a new political power, the authority of the United States is to be exerted for the security of the persons and property of the people of the islands and for the confirmation of all their private rights and relations. It will be the duty of the commander of the forces of occupation to announce and proclaim in the most public manner that we come not as invaders or conquerors, but as friends, to protect the natives in their homes,

in their employments, and in their personal and religious rights. All persons who, either by active aid or by honest submission, co-operate with the government of the United States to give effect to these beneficent purposes, will receive the reward of its support and protection. All others will be brought within the lawful rule we have assumed, with firmness if need be, but without severity so far as may be possible.

"It should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule. In the fulfillment of this high mission, supporting the temperate administration of affairs for the greatest good of the governed, there must be sedulously maintained the strong arm of authority, to repress disturbances and to overcome all obstacles to the bestowal of the blessings of good and stable government upon the people of the Philippine Islands under the free flag of the United States."

HE ASSERTS SOVEREIGNTY OVER THE ISLANDS ON TWO GROUNDS. First, that of conquest; second, purchase of Spain. That thereby "The future control, disposition and government of the Philippine Islands, are ceded to the United States." But that presupposes that Spain had a just title to cede and that we acquired it, in a manner not contrary to our constitution, laws and institutions. The Declaration of Independence declared a new law and doctrine on the subject of the source of the authority of civil governments; it forbid and declared null and void the brutal doctrine of the middle ages, of the right of conquest or purchase, and conferring the titles of sovereignty and ownership, of one nation or people on another, without their consent. He directs military occupation and government of the islands be at once effected. In doing that the military officers were to inform the inhabitants, that all they had to do was to submit, while he and his military proceeded "to establish a new political power." The military was to announce and proclaim that, "we came not as invaders," but to act out all the brutish and tyranical instincts of the ruthless invader of a monarchy of the sixteenth century. That those who assisted him in that purpose, by "honest

submission," would be treated, as the American tory in 1776 by George III., and his red coat murderers and "will receive the reward," of Arnold and the traitor. "All others will be brought in the lawful rule we have assumed with firmness, if need be," with fire, sword, murder and devastation, as is now, and has for months been proceeding. He directs the military to keep up if possible, the lying dissimulation, that had come from Washington, from the first. To practice deceit and fraud, and procure submission by promises, if possible, as he had the assistance of the natives in the capture of Manila.

IN THE FIRST PLACE WHY DID HE AT THAT TIME, while the whole matter of ratification of the treaty was pending; before a permanent policy toward the islands could be officially announced, much less inforced, take on himself to use the power of congress and anticipate the purpose and policy of the United States toward them? Only one purpose is plain, that of influencing the action of congress. In the second place, he knew the natives demanded, and all the time had contended, for national independence. Why did he anticipate and attempt to forestall all national action; to decide the question of peace or war on that issue, like a despot? Why did he not content himself with maintaining a statu quo, at most, until the treaty was ratified and even then await a declaration of congress, as to whether we as a nation, would wage war on that people, on that nation, on that issue? He and his British and tory conspirators, were all too eager to do it; the corrupt capitalistic class, whose servant he is, urged him forward. Like a man contemplating an awful crime, like Caesar at the Rubicon, or Arnold at West Point, he hesitated when the United States troops were on the point of open hostilities and shedding blood at Iloilo, his conscience got the better of him and he for a time countermanded the order. This raised the brutish roar and rage of the tories; they yelled at him, "Go on! go on! If you don't, we have no miniature India; we have no Hong Kong; no open door to China; no colonial policy or possessions." At last he put his pen to the declaration of war, quoted. Its purpose and intent is plain; no person of sense can read it and pronounee it anything but a "Declaration of war on those people," if they did not submit to absolute vassalage and subjugation, after being sold by one master to another; the purchaser thus coming and flourishing the bill of sale in their faces and claiming them

as cattle. The men who did not resent such insulting acts of inhumanity and bad faith, would prove their cowardice and inability to comprehend the dignity of manhood individual or national. Men not devoid of manhood and the amenities of mankind, are compelled to respect them for resisting it. Concede the treaty was to be and was ratified; their absolute demand for recognition, national sovereignty and independence, made a great controversy between them and the United States. Concede their submission could be gained only by actual force and war. Under our constitution and laws to whom does it belong to say whether our flag, uniform, army and navy shall be used in actual war, in support of any cause? "The congress shall have power to declare war," says the Constitution. Who made William McKinley British Viceroy of the United States, "to declare war," aggressive war, on a nation or people, those people, no matter what the provocation? The British tory press says that after one of our sentinels shot two natives dead for crossing a dead line when halted, the natives opened a fusilade on them. It does not appear that any one was killed by them, or that they assailed our troops in force. They were easily repelled and the statu quo easily maintained. There was no need of aggressive war. If he was Viceroy, to declare war for insults on our flag, why did he not declare war on the Spanish when they sunk the Maine and murdered 266 of our sailors in cold blood? When he was pettifogging the cause of the Jew bond holders of London and Paris, and sending messages to congress to prevent intervention in behalf of Cuba, he very coolly referred to that fact as an "incident." He has openly violated the Constitution; he richly deserves impeachment. He has declared war on a people who only begged to be our allies, and imitators of our early history.

OUR IGNORANT IMMORAL PURSE-PROUD ARISTOCRACY count our vast resources of nature's bounty as of little worth; not worth their attention to cultivate and develop. They must first of all build that instrument of brigandage, piracy and imperialism, a war navy. Tens millions of dollars are thus wasted, that if spent in the states to build public highways and make other lasting improvements, would employ millions of poor men, who have been squeezed out into the highways by their British Jew debt serfdom, to tramp from place to place in pursuit of employment. They walk day in and day out from town to town,

to beg the marshals and constables for permission to sleep in winter in the city jails and prisons, and ask the means to support life at the back doors of the people. Think of the waste of that labor, a million dollars a day. But our British purse-proud tories, our corporation and syndicate officers and promoters, and the higher paid preachers, must needs build, man and support a navy to be an addition to the British, to go over the world, to rob, plunder and murder. They must also have a standing army; they need it in their business; Viceroy McKinley almost demanded it of congress. Think one moment of the foolishness, the crime of this policy. Then think and remember the rebellion at Boston, Lexington, Concord and Bunker Hill; then of the seven years war for independence; of Lafayette; of France, republican France, as our ally and friend; of Gage, Howe and Pitcairn; of Arnold; of the murders by the Indians, inspired and hired by the tories. Then look at and remember the Filipinos. Who now takes the place of George III? Who now are the Pitcairns, Gages and Howes in the Philippines? Whose flag and uniform is now used to put down the men who have repeated to us and are only trying to stand on the doctrine "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness; that to secure these ends governments are instituted among men deriving their just powers from the consent of the governed? William McKinley is British Viceroy, taking the place of George III.; Otis and his troops who shoot, burn and pillage, are the Pitcairns, Gages and Howes. Our flag, arms, uniform and soldiers are engaged in the disgraceful work of slaughtering the poor, helpless people who have the intelligence and spirit to love, desire, cry out and fight for national independence.

IF THE MINDS OF THE DEPARTED retain their identity and memories of this world; if they retain the loves and hates that here inspired their actions and conduct, what must be the feelings of Washington, Adams, Hancock, Jefferson and Lincoln, as they behold the present administration, the McKinley war of extermination or subjugation of the Filipinos?

What must be their comments and feelings as they see the British political religion, the cause of England, triumph at last over them?

The very uniform and flag they devised and established, used as the instruments of death to all who love and contend for the Declaration of Independence that they loved and shed their blood to establish?

BUT THIS IS NOT THE WORST NOR HALF; it simply is a conspiracy of the brutal, non-producing classes of the old and new world to subdue the labor and production of the earth, and enthrone and enrich itself on the spoils. If it is now permitted to proceed, it has only commenced. It is the policy outlined in the speech of White-law Reid, one of the McKinley peace commissioners, to unite with England and enter the open door of China for pillages, brigandage and imperialism. At this point we call attention to the following ably-written article, that shortly since appeared in the Silver Knight, of Washington, D. C., on this subject:

"India, Japan and China contain one-half of the human family. Their civilizations are the oldest in existence. China alone has a population believed to approximate five hundred millions. As near as can be learned the population of China has increased but little from century to century for thousands of years. As far back as Chinese records and traditions extend the population of the Celestial empire outran food supply so that the multitude were compelled to live on scant fare in years of an average crop, and millions perished during the recurring famines that have been frequent in portions of that country.

During thousands of years the struggle for continued existence has been relentless, and the Chinaman of today is the product of the stern law of the survival of the fittest. Under the cruel edicts of this law the weak ones perish, and only the more perfect survive. So thoroughly has this stern law performed its work in China that the Chinese, as a people, are pronounced by the leading anatomists and physiologists of the world to represent the most perfect physical development known to the human race. These people are noted for their extraordinary powers of endurance, being capable of standing upon the feet and performing labor during all their waking hours without becoming afflicted with swelled joints. This is not known to be true of any other people. Their racial characteristics are different from those of the people of Europe, as is also their civilization, but their mentality is not defective. Through the isolation and exclusiveness of many centuries their scope

has been narrowed, and through a limited experience and consequent limited exercise of their faculties, their habits of thought and action have become fixed beyond that of any other people.

What is true of the Chinese as a nation was true of the Japanese a half century ago. The progress of Japan during the past quarter of a century has been the marvel of the world.

The experience of ages having taught warriors that numbers was the potent factor in warfare, the exclusiveness of the Celestial empire was respected by all nations. The ambition of a Caesar or a Napoleon halted at the thought of an encounter with a nation numbering hundreds of millions. Never until after the war between China and Japan where it was demonstrated that the Chinese were devoid of that quality of patriotism that causes men to fight for their country and resist a foreign invader, did it enter the hearts of the people of Europe to invade the Flowery Kingdom.

"Since it was learned that armed resistance on the part of the Chinese rulers was not to be feared, that the lot of the average Chinaman was so hard that any change was welcomed by him, even a change of masters, China has become the bone of contention among the powers of Europe which eagerly seize upon any excuse that may be offered in justification of their conduct in appropriating to themselves a slice of the great empire of the east.

"The most aggressive and successful national pirate of modern times is England. But the insatiate greed of the Britisher has wrought legitimately upon the empire until at last she beholds her supremacy failing, and finds the European combination against her in the work of exploiting China. Her statesmen have been zealously seeking an alliance of any kind with the United States in order that it might be used to aid England in bluffing the powers of Europe to secure for herself advantage in China and enable her to extend her sphere of influence in the Orient. Her statesmen were quick to take in the situation, and keen to avail themselves of whatever advantage they could secure as the result of the Spanish-American war. Since the outbreak of the late war with Spain subtle British influences have been potent in giving direction to the action of the president of the United States. English statesmen played a master hand at Paris and Washington during the sittings of the late peace commission to negotiate a treaty with

Spain. The result is the United States was cajoled into purchasing a quit claim from Spain to a perpetual war in the Philippine Islands. England now plays the United States as a secret ally against the powers, and is bracing up on Chinese matters. This action on the part of England, nationally, excites the jealousy of the powers, and makes it necessary for the United States to maintain indefinitely a large navy in the Philippine waters.

“Thus the great American nation is being buncoed by the decaying British empire to pull her Chinese chestnuts out of the fire.

“There can be no doubt that the occupation of the Philippines by the United States will hasten the so-called partition of China among the powers with England’s demand for an “open door” more widely respected. This means an enormous sale for steel rails, locomotives and labor-saving a number of years. The iron masters of Europe and America will find a large market for their products. It means an enormous sale of steel rails, locomotives and labor-saving machinery to fill Chinese orders. It means that railroads are to be constructed throughout the Chinese empire, and that the cities and towns of China will soon be garrisoned by European soldiers.

“But it has a further and a terrible meaning for the laborers and toilers of Europe and America. It means that the hundreds of millions of China will in a few years become the industrial power that will control the world. Labor-saving machinery in China, operated by Chinese labor, will in a short time thereafter, silence the hum of the loom in Lowell, Lawrence and Fall River. It means that Yankee notions will be manufactured in China and not in Connecticut. It means the law of the survival of the fittest in industry with the hundreds of millions in China, whose subsistence costs only a tithe of that of the average European operating labor-saving devices as a competitor.

“Some republican friend, in the simplicity of his heart, suggests a protective tariff as a remedy. Let me call his attention to the fact that President McKinley, the high priest of protection, told the people of Boston a few days ago that we will now stop talking tariff and seek a market where we can find it.

“When railroads extend through China and European soldiers with Gatling guns are stationed throughout the empire to protect European and American investments, and

factories are built and equipped with labor-saving machinery, it will be too late to talk about protection through the means of a tariff. It will then be the stern, cruel, grinding law of the survival of the fittest.

"That men will buy where they can buy cheapest and sell where they can sell dearest, is as immutable as the law of gravitation itself.

"The action of our government in trampling under foot the teachings of the fathers and invading the Philippine Islands by force, is in itself a national sin that cries to heaven for vengeance. Our action in emulating England as a national pirate and joining our influence with hers to hasten the partition of China will bring upon the civilized and Christian nations of the earth a vengeance that is to be dreaded. It will turn loose upon the world an industrial giant that the combined nations of Europe and America may not be able to control or defend themselves against."

Can any person of sense doubt the truth of these suggestions? Our American farmers have already had a taste of it in England's farming India and robbing her of wheat. Indian wheat has now for years been coming in increased volume to Europe, and it with the effect of the gold standard, cut the price of wheat in 1897 to forty or fifty cents, that twenty years since had sold at an average price of \$1.50 per bushel. It is imported from India at the very time her population is starving by millions. Think, now, of our capital and enterprise added to that of England in China, depriving her docile, industrial, defenseless millions of their lands, as England does India; railroads, telegraphs, and all the modern facilities for transportation made and used among them. All our appliances and inventions of farm and other machinery, used to multiply the productiveness of their labor; then of the products of that labor put in direct competition with our own. And yet this corrupt class of this country and England pretend that imperialism is intended to create and procure foreign markets for Europe and this country, and that is their motive. It is well known they are bears on the home market of labor and production. They it is who organize and maintain systems to blacklist men who have been active in labor organizations; they oppose organized labor in its efforts to raise its price, and that of its products; they and their press, political and religious, now and for thirty years, have advocated the gold standard and every other measure whose

tendency is to subjugate and make cheap home labor and its productions. How much does India, that has now been ruled, robbed and controlled for three hundred years by these religious civilized vandals, add as a foreign market to Europe and this country? As we have pointed out, it simply has been and is now being exploited by the corrupt, religious, political class of England for its benefit, to put its pauper labor in competition with home production. In this, as in everything else they recommend, as a class, they are hypocritical and mercenary liars; as to the rest of mankind they are meaner than deceivers; they are polluters and seducers from all justice and healthy societary law. How much has our coming in direct competition with Japan helped the labor and production of our Pacific slope and the rest of the country?

THE TRUTH IS THEY INTEND IT AS A MEASURE IN THE FIRST PLACE, for the more complete industrial domestic subjugation of the people of this continent. This will be the natural result of the opening up and the organization of those hives of society, for greater production carried by marine they intend we shall build, to the shores of our country. In the second place, they are none too good to organize those hordes and hives into armies and navies to politically subjugate us, and organize Europe and this continent into empires over which they are to rule. How has England and the East India Company held 250,000,000 of the people of India in subjugation for two hundred years? By the use of navies and native mercenary armies and constabularies. Will not a mercenary army and navy that can be used for two hundred years by England to rob, plunder and murder its own people, men and women of its own flesh and blood, be organized, armed, drilled, officered and led and carried back by our own very navy, to subjugate us?

They can be organized by millions for the feeding and half clothing; armed with the latest patterns of fire-arms; they can outnumber us five, ten, twenty to one, if necessary. Such men as are now engaged in the enterprise of British and American imperialism would have no compunction of conscience against engaging in such a scheme as that. It would be innocent, as compared to that in which they are now engaged in Africa and the Philippines. It would only be fulfilling on us the words of Christ, the law of human nature and humanity: "They that take the sword shall perish by the sword." If this devilish conspiracy of British and Amer-

ican imperialism against mankind is permitted to proceed, the children are born who may see this dire misfortune of the race; this inroad, this crusade of the pent up hives of the east, into the so-called higher civilization of the west. Who may see the Christian religion spat upon and trampled "under foot of men," who have now subverted its teachings, and are as nearly as possible making it of no effect. These are the possibilities, yea, the probabilities, the results of the inevitable laws whose penalties will sooner or later overtake us, if we do not seize this beast of imperialism by the neck and strangle it while it may be done. If as a nation, we are too brutish, to do it, it will soon pick quarrels with and make war on Mexico and the South American republics. Even now, Cecil Rhodes and the British tories, whose dictation it abjectly follows, are predicting we will do it. It spits on the Monroe Doctrine, as on all other patriotic maxims and republican traditions. In truth, it despises republican self-government. Those who can carry on the war of subjugation and extermination now going on in the Philippines, in open violation of law and the Constitution, have no patriotic, moral or humane scruples left. It behooves men of sense who still want to be governed in their actions by the amenities of men and the doctrines of Christianity, to rise as one and put it down once for all. It ought to be done with a vast majority; they are desperate; they have no compunctions of conscience; it is with them only a question of ability and brute force; they are ready to throw all pretense of respect and obedience to the Constitution and laws to the winds. It now is, and for years has been, only a simulated respect for them. Once overthrown at the polls they will be like buccaneers and pirates, driven to the last corner. They will be desperate. We are face to face as a nation, with the greatest peril in our history; so is the world; it is an epoch in the history of the race; it has circumnavigated the globe, and the west is rushing into the east. Its ignorant and helpless hordes are as yet unconscious of the slumbering strength of their hundreds of millions in India, China and the east. It is only a question of time when it will awake. Shall we permit our imperialist tories to go there; yea, furnish them navies and armies to do it, to awake them, put them in direct competition with our labor and production, and invite, and sooner or later bring them to our shores for both our industrial and political subjugation and overthrow? We have an exam-

ple of the awakening of one of these Asiatic populations in Japan. Thirty years since they were as docile, defenseless and helpless as the Chinese of today. Today they have armies and navies, all the later improvements in war, and in that respect compare favorably with a number of the European powers.

THE OPEN, WILFUL, DELIBERATE VIOLATION of God's and nature's laws, individual or national, invite its certain and inevitable penalties. The crimes of imperialism of England and our country today will invite a just wrath and retribution; our sins will find us out; our national crimes will come back on our heads. Let us, while we may, return at once to the doctrines of the Lord's Prayer, the Golden Rule and the immortal Declaration of Independence; the fatherhood of God and the brotherhood of man.



CHAPTER XIV.

MONOPOLY, TRUST AND SYNDICATE.

MONOPOLY commenced in this country by corporations seizing upon the use of the societary functions of money and transportation. From these it has gone to the field of private individual labor and production. The liquor traffic was the first in this country to enter that field. The Bank of England and the East India Company, as we have seen, were the pioneers in monopolizing the public national functions in the use of money and commerce in England, as the quasi public railroad corporations and banks have done here. But the liquor traffic is the pioneer monopoly here in the field of private endeavor. It is the basest and meanest legal monopoly created and sustained by law; it was created during and since the civil war, 1860-65.

One twenty-five cent bushel of corn makes three gallons of whisky; the government charges a tax of \$1.10 per gallon, or \$3.30 for the privilege of making it. At least four hundred per cent of its value is created by law; and the same may be said of beer and the other intoxicants. The gold standard school has descended for years on the dishonesty of coining a dollar on fifty cent's worth of silver, or on one cent's worth of paper; but it does not seem to have occurred to it, it might be dishonest to coin a twenty-five cent bushel of corn into \$3.30 worth of whiskey. If its manufacture were now free, it would probably sell as it did before, for twenty-five cents per gallon. No man then could put money into its manufacture and sale and make it a monopoly. The old negro aunties could compete him out of trade, by peddling it in tin pails at two pennies a drink. The present establishments for making and selling it could not sustain themselves one year.

The fact that it is a legal, moneyed monopoly, gives it its financial and political power and tenacity of life. Go into any community and you will find the laboring poor men, who pay rent, are ninety per cent of the signers of their petitions, and the patrons and supporters of the saloons. They do not go there so much to drink intoxicants, as to enjoy the good cheer, cleanly comfort, and appearance of luxuries

they find open to them, only there; they support the whole system of the liquor traffic from turret to foundation. By the time the "finished product" of the twenty-five cent bushel of corn reaches them, at ten cents a drink, eight drinks to the pint, and eight pints to the gallon, it costs them \$6.40 per gallon, and for the three gallons, \$19.20, if it has not been doubled by adulteration. For this, the laboring men receive bare, cold, cheerless homes, hollow-eyed, despairing wives, half-clad children, burned out stomachs, inflamed bowels, weakened general condition and shattered nerves. The cost of the average saloon is rent, \$500; wages of two men, \$400 each, \$800; license, \$1,200; total, \$2,500, before the keeper has made a cent. He will want \$2,000 profit, and the annual cost of the saloon is thus \$4,500. The \$1.10 per gallon goes to support the federal government, the license to pay municipal taxes of their landlords and other property owners, and build streets for them. Union labor, laboring men generally, are you not the greatest charitable organization extant?

What could you not do with the hundreds of millions of dollars you thus annually contribute to the liquor traffic and to pay the taxes of property owners and your landlords? Suppose you should organize the Mount Vernon League, and as one branch of its work, the union labor or laborer's saloon, without intoxicants or tobacco. Have all the appointments and comforts, the good cheer and sociability of the saloon, sell plain lunches and all the simple, refreshing drinks, at half the price of the intoxicants. Employ your own wives and daughters to conduct them, and use the net income for the education of the people and the cause of labor? Each saloon could thus be made a center for the distribution of labor literature and teaching. Ten years of such policy generally pursued, by the producing classes, would abolish the liquor traffic and settle ninety percent of the questions now vexing society.

High, low, or any license, is a delusion and a snare; so is prohibition as an effort to regulate the traffic without the repeal of the revenue and license laws. The remedy in this, as in the case of every other legalized wrong and monopoly, commence to undo it right where society commenced to do it. The liquor traffic is made the power for evil it is, by making it a legal, moneyed monopoly by means of the revenue and license laws. Hence, the remedy is, strike down by repeal each and every one of them, and it will die a natural

death. In fact, every dollar of revenue received from it, costs society \$5 in ignorance, crime, poverty and criminal costs, and the same remedy applies to each and every other monopoly created by law, that invades and controls the production and market in the field of private enterprise.

One clause in the revised Constitution of the United States or the state, can repeal the charter of every private corporation, trust and syndicate formed for private gain. Then declare that no corporation formed for the private gain of its promoters and stockholders shall ever be chartered. A corporation's life is the breath of legal life, breathed by law into the bodies of one or more natural persons or incorporators, to aid them in some public or private business. It exempts their business from the disadvantages of the death of a member of the corporation or association. A firm or partnership is dissolved and its business broken up by the death of one of its members. The plain, simple remedy for the evils of the trusts and syndicates and corporations is to take the legal breath of life out of their bodies; let them die for want of breath and stomach failure; they never had a heart. But the double dealing politicians talk of everything but the plain, simple remedy in their platforms and speeches, and out of it all the corporations and syndicates, like Tennyson's brook, "go on forever."

The line between the public and private corporations shifts with the advancements of civilization and changes with the people's manner of living and making a living. In 1818-20 the only public corporations in our country were the municipal, the schools, colleges, and those organized for charities, as will be seen by reading the opinions of the judges of the supreme court of the United States, in the Dartmouth College case; the quasi public railroad corporation had not then made its advent into the world. In England the East India Company, in 1601, had been given legal life to rob and plunder India and monopolize the trade of the east. The Bank of England in 1694 had been chartered to exploit the English people, to manipulate their currency and suck the blood of usury from the veins and arteries of the production of the country. The application of steam to transportation caused the almost public railroad and steamboat corporations to be formed; the development and the use of electricity caused the telegraph, the municipal transit and lighting corporations to be formed. The necessities of cities and dense populations for water and ice, caused the formation of

corporations to furnish them. The line between the public and private one is determined by the business in which it is engaged; whether a business is public or private is determined by the per cent of the population effected by it. There was a time when the production and use of petroleum was an experiment and a private enterprise; the same may be said of the use of steam and electricity. But such is no longer the case of any of them. When a corporation engages in the production and supply of such articles as are used by the greater part of society or in a service public in its nature these facts stamp it as a public servant, a public corporation, and it ought to be regulated by law on the basis of the exclusion of all private gain to its stockholders or promoters from its business or service. One exception might well be made to the rule; in the case of some new invention or the production of some new and useful article, it would be no more than just and a stimulant to inventors to protect them in the use of their inventions until they had reaped a just reward.



CHAPTER XV.

WAR NAVIES.

THEY are not sustained to maintain domestic quiet and order or as a means of national defense. They are instruments of cruelty and inhumanity, intended as a means of invasion and assault to enable nations to "take the sword." England leads in this, as in every other crime of modern inhumanity and paganism. By her army and navy she has kept and still hopes to keep other nations intimidated, and her colonies and weaker peoples subjugated. She and the nations that maintain great navies do it to intimidate the world. In these latter days, however, men are learning to recognize the fact that political power resides inland and consists of wealth and population, and that in quality rather than quantity, as with the Boers in South Africa.

War navies are the instruments, and built, and maintained by the tory pagan classes of modern times. The emperor of Germany, as the representative of that class in his country, is demanding vast treasures to expend in a navy; as Japan has become converted to the modern pagan imperialism of Europe, she also builds and sustains a vast navy. Our tory McKinley administration and its friends as the representative of that class in the United States, are seeking to do the same. They are demanding that the nation shall provide by law vast sums as subsidies to build a merchant as well as a war navy, to enable that class to assist the monarchies of Europe in the partition and plunder of China, and to generally exploit the east in both peace and war.

Not one worthy motive or consideration can be given for building and maintaining an assailing war navy. They are not built for purposes of defense in our own country, much less by the monarchies. If intended for that purpose, we would not have the great floating iron and steel palaces as now, but rather the small monitor style, built for swift and sudden motions, with rams and other means of shore and coast defense.

Listen to the assertions and writings of the class of moral buccaneers, as they boast of going into "the open

door" of China, to demand and take our share of trade and commerce. They have no more shame or moral sentiment or scruple to which to appeal, than the beasts of the field. The war navy will go, with the passing of this inhuman and pagan class, who now seek to apostatize the world to ancient military imperialism. Our money loaning, speculating, clerical, military, naval class are the parasites, ticks and vermin on the body politic of our modern civilization. Cattle raisers in Texas are compelled to maintain medicated baths in which to destroy the fever tick on the immersed animal. If it is not done the tick inoculates the animal with the fever, of which it soon dies. The nations must be immersed in a purer morality to destroy this class of vermin and ticks on their bodies politic, or they will inoculate them with the fevers, rabies and madness of ancient military imperialism. Their influence and teaching is to society what water-madness and rabies are to physical well being. It has brought the shame and blood guiltiness of the McKinley-Philippine war upon us as a nation. It inspired England's murderous and brutal so-called colonial policy for 700 years; it caused her last assaults in Africa at Omdurman and on the two republics. It is the greatest menace to modern society and civilization in the world. It always and every where clamors for a war navy. It is to international relations, peace, law and order, what the habit of carrying concealed weapons is to the domestic peace and order. No nation governed by the true principles of Christianity can or will build or maintain a modern war navy.



CHAPTER XVI.

RED IMPERIALISM IS HERE.

THE Philippine war has developed into massacre. England has assaulted and seeks to exterminate the two little African republics. Her motives plainly are conquest, national robbery and murder; as brutal as ever moved Babylon, Carthage, Greece or Rome, in their worst estates. It is a plain case of the strong outnumbering and overpowering the weak; a spectacle to make angels weep and men, not devoid of moral nature, blush with shame. The same may well be said of the McKinley war in the Philippines. A less pitiable spectacle in our revolution in 1776 roused feelings of sympathy, indignation and acts of assistance, even in Europe. Holland and France loaned us money and sold us supplies, when we had little prospect of success and none of payment, if we failed. France, in the nick of time, sent her navy to help Washington at Yorktown by cutting off assistance or escape for Cornwallis and compelled him to surrender.

But now, A. D. 1899 and 1900, the government of Europe and this country are as callous to the appeals of the peoples of the Philippines and African republics as the pagans of two thousand years before Christ to their intended victims. In our revolution, there was a strong party, even in England, who favored our cause. Lord Chatham boldly plead it in defiant terms in the brutal house of lords. The English government was compelled to use then as now the influence of the John Wesleys, the religious tories, to disgrace the cause of the colonists by lies and slanders. The American tory has grown more audacious in his pagan Anglomania than his ancestors? He first shed blood in the Philippines in the cause of modern Anglo-imperialism; he is morally responsible under the circumstances for England's wanton assault on the African republics.

These facts plainly show the awful effects of the apostasy to Judaism; the influence of the British Jew money power and the general deterioration and decay of the sense of justice and love of liberty among the governments and the ruling classes in what is usually called Christendom.

But it will soon be seen to extend only to those classes. By means so well known to the higher paid ruling clergies and their allies, they are for the time directing affairs and shaping events out of all ratio to their real influence and power. But for the time it is appalling; it forebodes calamity to Christian self-government in the world and to the race.

The Chinese war now, A. D. 1900, is another evidence of the awful purposes of that corrupt class. The examples of England and Spain in national brigandage in their so-called colonies and dependencies have at last had their awful effects on the minds and morals of men and nations. After the opium wars of England to open the Chinese ports, first came the missionary, then the consul, and now the generals. They have made encroachments in a way no other nation would permit. Extensive and exclusive communities have been made; priests and orders have been made magistrates with some powers of administration of justice; for injuries to person or property of missionaries, extravagant compensations have been demanded in lands. Dr. Field, secretary of the Presbyterian Board of Missions, a man of sterling character, of wide experience in China, and not prejudiced in her favor, says: "The European nations, especially England, Germany and France, are responsible for the present conditions in China. That these 'robber nations' are now trying to make 'scape goats' of the missionaries for selfish ends. That the Boxers of China are the real patriots of the country and are trying to do what the Americans would do, if any other country or nation would come and take our ports, cities and lands, and do as the so-called Christian powers have done and are doing there. That they have compelled China to give up large portions of her most fertile lands, all of her principal and finest ports. And now the Chinese navy must ask the permission of some of the powers to enter one of its own ports. That the legation street of the powers in Pekin stands for 'robber street,' and that speaking from the standpoint of human interests, feelings and justice, after the manner of men, he 'cannot blame the Boxers.'" Information from all sources shows this to be a fair humane view of the situation. Meanwhile the protestant and Catholic missionaries make mutual accusations against each other; no doubt both are in part true. The fact is while they were unselfish, they were treated by the Chinese government with toleration, and protected in person and property, and in cases of injury reasonable compensation was

made. It is since the greedy commercial ruling classes of the powers have used them and their claims to indemnity and have nationalized them; and the missionaries have used the influence of the governments to secure extortionate claims of indemnity in lands, that the feelings against the foreigners have risen beyond control. These outrageous demands have been made at the instigation of "the powers," and in their names. Submission to these insults has only whetted the appetite of these moral buccaneers and brigands. For years in Europe and some time in this country, they have been making maps, seizing ports and staking out "spheres of influence" on paper, and debating plans for the partition of China; at times wrangling over their prospective appropriations of her territories and populations. Our crusade teachers, Whitelaw Reid and Senator Beveridge are making a Peter the Hermit campaign and demand that we secure generous slices to our share. American troops were sent to China and our navy largely gathered in her waters; this done while the administration announced "no state of war exists," and none had been declared. But the press daily announced the "ultimatums" of our pro-British administration to the Chinese government after the manner of the monarchies, in which the king or emperor "declares war and makes peace." It was demanded that communication be established with Minister Conger in Pekin; that done, that it should be done in cipher not understood by the Chinese. The powers were asked to forego the movement on Pekin and the Chinese government would soon deliver the ministers and others to them. This moderate request was made after they had fired on the flag and troops of China at Taku and assaulted and looted her third greatest city in a manner that might have shamed the Turks in the fifteenth century. It was reasonably insisted the movement on Pekin added to the excitement there and in the interior, and endangered the lives of the ministers and others. But now as in the Philippines, our pro-British administration took the initiative as spokesman for the powers, in delivering ultimatums and ordering the advance on Pekin. It could in no event at that time serve but one purpose; that of adding to the Chinese excitement and causing still greater excesses and complications. It put the situation beyond the control of the Chinese government, and gave better pretext for the powers to rush troops into China, and thus serve the real design of general invasion and partition. If the restoration of order and the

prevention of further excitement, massacre and destruction of property were the real and only ends in view, there could have been no hesitation, at least for a time, in heeding the request. The movement discredited the government and those friendly to the foreigners, and tended to destroy their influence. Its forbearance would have given them argument to prove to their fellow countrymen that partition was not the ulterior design of the foreigner, and they only sought peace, order and protection for life and property. The powers could in no event have lost anything by this course, unless the ulterior purpose was from the first invasion and final partition. If their purpose was double and not only to restore order under the Chinese government, but to invade the country at all events, then that movement is plainly in harmony with it. The death of all the foreigners in Pekin and the interior would be the main stock in trade of the British Jew American syndicate to arouse religious and race prejudices. The men who have caused the Philippine and African wars, would have no compunction of conscience in such case. They are willing to rouse and cause religious race crusades to accomplish their purposes.

As the struggle proceeds it grows clearer, day by day, that the speculating syndicate, military imperial classes of Europe and this country, are publishing incendiary lies and making incendiary appeals to religious and race prejudices, to lash all deliberation and moderation out of sight; to fore-stall consideration and inspire a wild, mad religious race prejudice that will act, and if it thinks at all, do it when too late.

WHAT THE PURPOSE IS.

The purpose is to fill China with navies and armies, to make conquests of territory in which they will be left, more or less, in supreme military, political, industrial and commercial control, to exploit the country and rob and plunder its inhabitants, as has been done in India, Ireland, Africa, and as it is proposed to do in Cuba, Porto Rico and the Philippines.

The money power is the inspirer and manipulator of these pagan plans and policies. The hope of the world and the race today is that the great Yellow Giant and the people of this country and Europe may rouse to the situation and defeat the plans of modern imperialism.

If it is permitted to succeed it will be at the cost of vast

treasure, armies, navies and blood, drawn from the sweat and veins of the peoples of both hemispheres.

And then what of the results? Then will legalized moral piracy and brigandage have been vindicated; then will the modern Babylon and revived paganism have been rehabilitated and made respectable. And then, "Our Father" have mercy on the race.

Then when those classes have had twenty years or more in which to exploit China and her 400,000,000 of population, industrially and from a military standpoint, "they will want more worlds to conquer." When they have developed her mines and mineral wealth; her vast agricultural and manufacturing resources, by adding to her patient, invincible, all controlling cheap labor, in railroads, telegraphs and labor multiplying machinery; when they have established foundries, arsenals, shops and navy yards; when they make the latest patterns of modern guns and all the appliances of modern war; when they have armed and equipped the greatest navies and armies in the world, then what will they do with them? The yellow race will remember its humiliation; it will demand to be led against its humiliators and despoilers; it will demand an opportunity to do to them as they have done to it.

CHINA'S SWARMING MILLIONS.

And these classes of Europe and this country, these religious civilized savages and pagans, who now urge on this war of invasion of China, will be as willing and eager to lead the yellow millions back, as they are now to lead our bloodthirsty bawling class, to China. And they could invade and outnumber the armies and navies of this continent twenty to one, with soldiers almost as good as ours. They could march and countermarch over it, make stables and joss houses of our churches and cathedrals and erect our territories into empires, provinces, duke and earldoms for their classes.

Have we not already had a taste of competition with patient, invincible Chinese and Japanese labor? Did not England's use of cheap Indian labor in raising wheat in India and her gold standard cut the prices of wheat a few years since to 40 cents per bushel in this country, the first time in forty years? Has not Japan emerged in the last forty years, from a state of civilization, no better than that of China

now, to almost, if not quite, the first war power, man to man, in the world?

If these classes are permitted to carry out their policies, the child may be born that may stand on the ruins of the capitol at Washington and be the witness of these calamities of this continent and the race. What were the net results to Western Christian civilization and Europe of the religious frenzy and race fanaticism of the "crusades?"

The loss of millions of lives, Constantinople and one-half of Chrisendom to the Moslems, to be and it is today the ally of England; and retarding the progress of our civilization for two centuries.

This "crusade" of imperialism is inspired by no better motives than its predecessors and will not be followed by any better results.

"They that take the sword shall (not may) perish by the sword."

THE CRUSADES—HISTORY REPEATS.

The monks, clergy and church of that day caused the fanatical religious wars, called in history the Crusades. Those who went on pilgrimages to Palestine came home telling tales of woe of their treatment by the Moslem "infidels" then in possession of the Holy Land. A French monk, named Peter the Hermit, on his return from Jerusalem, commenced to preach a crusade for the rescue of the "Sepulcher of Christ." Senator Beveridge is the Peter the Hermit of this century. Whitelaw Reid and Roosevelt are his assistants. They are no wiser as statesmen, no better in morals than he. Bishops Hurst, Morrison and Fowler, of the Methodists, and Archbishops Ireland, Kain and Chappel, of the Roman Catholics, are engaged in an attempt to rouse another such movement of society in Africa, the Philippines and China. No person of thought now stops to speculate on the problem, whether Peter the Hermit and the other crusade promoters were sincere, in their actions. No matter whether they were or not; it did not change the effect of their fanatical counsel and advice to the poor, ignorant hordes who lost their lives in following it. If they had been the emissaries of the devil, if there is such a personage, sent out to vent his spleen on the race to submerge and hide the spirit and teachings of Christ, to disgrace and retard the advance of his cause among men, they could not have better served such a purpose. History shows that

the religious race enthusiast is the most unreasonable, most cruel and inhuman, and the least to be trusted in national and political affairs, of any class among men. The emperor of Constantinople, because of his fears of the near approach of the Moslems, took advantage of the crusade feeling to call on the pope of Rome for assistance; this he and his people later had reason to regret. The pope called a great council in A. D. 1095; was present and gave his advice and blessing to the enterprise. And for a century one horde after another of the ignorant rabble, the thieves, murderers, and the innocent of Europe, set out one after another to rescue the hole in the ground, in Palestine, in which they had been taught the body of Christ had lain after he was murdered. Soon as out of the borders of their own countries, they fell on all in their way, the Jews, Hungarians and others and proceeded to rob and plunder them; a number of these hordes were exterminated by those they assailed, before they set foot on Moslem soil. The first that arrived in Constantinople, proceeded to loot it and was finally hired to depart, and later was exterminated by the Turks. In A. D. 1203, a crusade organized by Pope Innocent III., of Rome, turned aside from its intended or pretended purpose of going to Jerusalem and eased its conscience, by besieging the Christian city of Constantinople and looting and taking it and the Byzantine empire, to make Rome and the pope supreme. It may very well be compared to turning our war of rescue for Cuba and Porto Rico into the McKinley war of aggression and subjugation of the Filipinos. As a sample of the humanity and wisdom of the religious zealots who caused those crusades, we call attention to "The Childrens' Crusades" of A. D. 1212; an army of thirty thousand French boys and girls under the lead of a babbling fool "Boy Preacher," named Stephen, set out for the Holy Land. Two armies of German children each under the lead of a boy preacher, quoting Scripture, set out and actually crossed the Alps. They were taught to believe the Mediteranean Sea would open before them, as the Red Sea to the Children of Israel; they would cross dry shod and convert the infidel Moslems by miracles. It is needless to say they nearly all perished.

The net results of these crusades, that lasted for about two centuries, were the death of millions of Europeans and Moslems. Taking Jerusalem in A. D. 1099, and holding it until A. D. 1187, in a manner both in taking and holding,

more cruel than the Moslems had ever practiced. Thus disgracing the name and submerging the spirit and teachings of Christ for centuries; retarding the growth, intelligence and civilization of Europe; reducing the Byzantine empire and Constantinople, its capital, to such extremities that they fell into the hands of the Turk in A. D. 1453; a loss then to Christendom of almost one half its wealth, population, learning and civilization. It made the pope and Rome supreme for a time, by extinguishing almost one half of the Christian world. The sultan is now one of "the powers" of Europe, with his harem and Armenian massacres, and England's ally. The crusades introduced the diseases of glanders in horses, and syphilis plague and leprosy among men in Europe.

The successors of these watchmen on the walls of Zion, soon as the crusades died out, kindled the flames of religious persecution and wars; proceeded to burn the heretics and witches and destroyed those who followed them by the hundreds of thousands in these persecutions, "the thirty years war" and others, that finally culminated in the St. Bartholomew massacre. They denounced the American, the French and every other revolution in which the people moved to overthrow their allies, royalty, nobility and union of church and state. They inspired and tried to sustain the "Holy Alliance," of royal despots of Europe, in the nineteenth century, to restore the mediaeval conditions of the fifteenth century. They have stood and still largely do, for the union of church and state, divine right of kings, and denounce the Christian doctrine, of government by the consent of the governed. But with this record behind them, they do not now have the slightest suspicion, but the political destiny and welfare of the nations and race, ought to be confided to their hands for guidance. Especially is this true of the religious race biggots, who glory in calling themselves Anglo-Saxons. They are now preaching another race religious crusade, no better in morals, no wiser in statesmanship, and fraught with greater perils to the nations and the race than the first.

It is plain we are on the verge of another religious race convulsion and series of crusades. For forty years these fanatics have had full sway in undermining the principles on which our government is founded; their lead always is in one direction; they are now headed toward the race and religious crusade.

It is no answer to say those convulsions were in a day of ignorance and fanaticism, and led by the clergy of the Roman Catholic church. Take up the church papers of today, read the articles of the protestant D. D.s and editors defending England's conduct in Africa and Egypt, and McKinley in the Philippines; coolly and deliberately debating and predicting the overthrow of China and her "assimilation"; a proposition that includes bloodshed as incalculable, results as uncertain, and fraught with as much danger and suffering to the race as the former crusades. The protestant church press teems and has teemed with them; it nearly all supports McKinley. They illy hide their anxiety, lest the powers shall falter in the devilish purpose of the partition and assimilation of China. They have no scruples at the thought of the slaughter of millions of "The lesser breeds without the law." They are as merciless as were Peter the Hermit, Walter the Penniless, Richard and Barba Rosa of the former crusades.

The following from Bishop Fowler, Methodist, at Harrisburg, Pa., July 2nd, 1900, shows the spirit and purpose of these modern crusaders:

"To find our prophet, we must find the trend of events. Then we can easily find the hand that is making the bend in the stream of history. This hand we find in the White House. President McKinley may not fit the clothes of the old prophets, but he is fitting the trend of events in this age. He is bending the stream of history in the right direction. Sink down into the undercurrent, down below the party strifes on the surface, and you will find that this statement is not politics, but religion—God's religion, that moves always on in one direction.

"The three greatest missionary events of the Christian era since the crucifixion of Jesus are, first, the conversion of St. Paul; second, the firing on Fort Sumter; third, the blowing up of the Maine. This unified the great Anglo-Saxon race, melted the American elements in the furnace of war, and made all Americans one. The grandson of General Grant and the grand-nephew of General Lee march side by side under one flag and against a common enemy. It fused the American and English branches of this race. The errand of this united Anglo-Saxon race is to keep the world's peace. Together they police the seas and prevent the other nations from fighting. It soon will be true that not a soldier

will lift his foot unless the command is given in the English language.

"The smooth, slippery races, who had rather lie than eat, say the Saxon is the robber of mankind, the butcher of the races; and we have some dark spots in our history. Yet it must also be said that we have never robbed a people without leaving them richer than they were before we robbed them."

He sees in McKinley a history maker, "a prophet," a successor to David, Joshua, Joab and Henry VIII.; a preacher "of God's religion that moves always in one direction." It was moving that way in the crusades; he thinks it high time for another such movement. "Firing on Fort Sumter and blowing up the Maine unified the great Anglo-Saxon race; and were the greatest missionary events" since the Christian era. That is the way to spread the spirit and teachings of Him who said "They that take the sword will perish by the sword." That is missionary work with the sword and conquest; it is Mohammedanism pure and simple. He would not hesitate one moment to preach an Anglo-Saxon crusade against Mexico and the South American republics of the Latin race and religion as well as the Philippines. He would preach and lead a crusade of national brigandage and slaughter against any people he thought too weak to defend. He has no more of the spirit of Christ, no more understands or cares for his teachings, than a Mohammedan or a crusader of the twelfth century. He intended to and was preaching a second crusade of the Anglo-Saxon. He wants to see the "fused American and English branches of the race," led by Judaism, go out to rule, rob and slaughter "the lesser breeds without the law." He has no more respect for the truth than the common country fair fakir, or the gold brick vender. He presumes on the stolid ignorance of his audience and readers or is grossly and shamefully ignorant. Has England "been keeping the world's peace" in Ireland for 700 years, India for 300, China for 100, and in Africa and Egypt now? She has robbed Ireland into starvation and murdered and dispersed about one-half her Christian population of nine millions in the last century. In fifty years she has starved more people to death in India, than are today in the United States west of the Mississippi; at the time this religious fakir opened his blatant mouth, the peoples of India in England's domains were dying at the admitted rate of twelve thousand per day by starvation.

Louisville, Ky., Aug. 15.—Bishop Henry Morrison, of the Methodist Episcopal Church South, in an address at the laying of a church corner stone here this afternoon made the sensational statement that the Methodist missionaries were responsible for the Boxer outbreaks in China, and that he gloried in it. The Bishop said:

"I thank God that Allen and Lambeth over there and the Methodists in this country are responsible for the present troubles in China. With bowed head I thank God that in some small way I am to blame for the unrest in China to-day. I thank God that each and every one of you and all the Methodists in this country are to blame. It is the itineracy of Methodism which is responsible."

The bishop went on to say that the outbreak in China would ultimately result in the Christianization of that vast country. He eulogized the intrepidity of the missionaries whose zeal in work had aroused the fanatics, and declared that no missionary would refuse to go where he was ordered. their pertinacity in carrying out their work in China had aroused the Chinese, but in the end all would be well.

Several other addresses were made, one by the Reverend Doctor Lloyd, who approved the Bishop's position.

Peter the Hermit looses his laurels in the presence of such a crusader as this. That vast country is to be "Christianized" by such men as Morrison, Hurst, Fowler and the others, who are no better in morals and no nearer the Christian standard than Mohammedans or imperial pagans.

Under the caption, "The Clergy and War," the New York Evening Post of September 26 published a letter from Mr. E. L. Godkin, its former editor, which we quote in part as follows:

Bishop Percival, of Hereford, England, is one of the few clergymen of the Protestant Episcopal Church whom the prevailing military enthusiasm and blatherskite have not driven from their moorings. This horrible fact—I mean the fact that these clergymen are few—has been brought to light during the last year or two by the process of "Expansion." It has revealed, both in England and America, the dumbfounding truth that most of the Christian ministers in both countries have substituted Mohammedanism for Christianity, and are as ready to cry "The Bible or the sword" as were the Mussulman missionaries of the seventeenth century, "The Koran or the sword." The prospect of being able to

carry the "teaching of the Gospel" in the rear of conquering armies has proved irresistible to most of them.

DEAN FARRAR ON IMPERIALISM.

The Dean bases his argument for war largely upon Biblical sanctions. He writes (in *The North American Review*, September):

"If all men were just, if all men loved each other, war would, indeed, be unnecessary; but, as law-courts and policemen and prisons are necessary, even in the polity of a Christian nation, so, while the world continues to be what it is, the suppression of all appeals to the decision of war would involve the certain and absolute triumph of robbery, oppression, greed and injustice. The occasional necessity for the resort to war, in order to settle serious national differences, is recognized throughout the whole of Holy Scripture. There are whole books of the Old Testament which ring with the clash of conflict. In the Prophet Isaiah, we read that 'the Lord of hosts mustereth the hosts of the battle'; and the Israelites, though they knew themselves to be the chosen people of God and under His special protection, yet felt themselves bound to gather together the armies with which He went forth to war. Nor is it otherwise in the New Testament. When soldiers, on their way to a campaign, came to John the Baptist, he did not give them the most distant hint that their very employment was unlawful, nor did he bid them return to their homes, but only commanded them to be just and upright. Our Lord never forbade war, from which He sometimes took His metaphors. He said: 'When a strong man armed keepeth his palace, his goods are in peace.'

"War is but the collective form of the age-long, unceasing conflict of the human race against the usurpations of tyrannous evil. It is a fraction of that Armageddon struggle, described in the Apocalypse, in which the Son of God rides forth at the head of all His saints to subdue the machinations of the devil and his angels. Every just and necessary war is but an episode in, and a continuation of, that divine crusade."

Of course he justifies all of England's inhumanity and the McKinley war in the Philippines. If the teachings of such religious race fanatics and savages cannot be discredited with the people, we are on the eve of race, religious convulsions, such as men never witnessed before.

It is difficult to believe that a man of Dean Farar's

learning and general information could so pervert his moral nature as to become the believer in and advocate of such abominable sentiments as those he asserts. But his assertion of them is unmistakable. If such inhuman and blood thirsty zealots of race and religious fanaticism have become and are to remain the censors and establishers of public and national morality then it is clear that we are again on the verge of a series of race and religious crusades. He quotes from the old Hebrew bible to justify it. Is it "not otherwise in the New Testament," when Christ said "they that take the sword shall perish by the sword?"

Men who love civil and religious liberty and Christian self-government by the consent of the governed must teach its lessons and spirit, and quarantine the country and its public opinion against the moral leprosy and plague of such teaching. The conduct of such men in all ages of the Christian era have disgraced and misrepresented the teachings of Christ to the minds of many of the world's greatest and noblest men and thus closed the doors of the church to them. Their teachings have been and are ninety-nine per cent pagan churhanity and one per cent Christianity. Franklin, Jefferson, Lincoln and millions of others found no fellowship with them and were repelled by the sentiments of their teaching. But the Lilliput race of moral imbeciles and weaklings, under whose lead and administration the world's republic for thirty years is rushing into imperial monarchy and the overthrow of Christian government by the consent of the governer, are canting religious conformists.

Lincoln, in his own city of Springfield, Illinois, where he lived and did all his great life-work for human liberty, was disowned and would have been disgraced and crushed if in their power, by the babbling crusade preachers of his day. Newton Bateman, familiar with Mr. Lincoln's private life, tells the following thrilling incident that shows their mutual estimate of each other. Prior to the election in 1860, a careful canvass of the city had been made and the declared purpose of the voters taken. Mr. Lincoln was eager to see how the ministers and leading church people of the city intended to vote. The following is Mr. Bateman's statement of what followed upon the examination of the book by himself and Mr. Lincoln containing the canvass of that vote.

"Let us look over this book. I wish particularly to see how the ministers of Springfield are going to vote. The leaves were turned one by one, and as the names were ex-

amined Mr. Lincoln frequently asked if this one and that one were not a minister, or an elder, or a member of such or such a church, and sadly expressed his surprise on receiving an affirmative answer. In that manner they went through the book and then he closed it and sat silent for some minutes regarding a memorandum in pencil which lay before him. At length he turned to Mr. Bateman with a face full of sadness and said: "Here are twenty-three ministers of different denominations, and all of them are against me but three, and here are a great many prominent members of churches, a very large majority are against me. Mr. Bateman, I am not a Christian, God knows I would be one. I have carefully read the Bible, and I do not so understand this book, and he drew forth a pocket New Testament. These men will know, he continued, that I am for freedom in the Territories, freedom every where, as free as the Constitution and laws will permit, and that my opponents are for slavery. They know this, and yet, with this book in their hands, in the light of which human bondage can not live a moment, they are going to vote against me. I do not understand it at all."

Here Mr. Lincoln paused—paused for long minutes—his features surcharged with emotion. Then he arose and walked up and down the reception room in the effort to retain or regain his self possession. Stopping at last he said, with trembling voice and cheeks wet with tears: "I know there is a God and that he hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If he has a place and work for me, and I think He has, I believe I am ready. I am nothing, but the truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself cannot stand."

Probably the Sunday before election the twenty who voted against Lincoln took texts from the Hebrew Bible, the scene of Solomon's prayer at the dedication of the temple, or that of maudlin old Noah cursing his son Ham and his descendants as slaves of the "proud caucasian race" to prove they were "lesser breeds without the law" and rightly slaves. They can easily get texts from it to condemn Lincoln and all such men on every point, and to sustain every race and religious crusade. Such men as Lincoln, with them, are good and great after they are dead. These observations are especially made of the higher paid ruling clergies and church

press. They it is who are bawling for Anglo-Saxon supremacy and religious and race crusades. In the peoples' revolutions heretofore it has been an observed fact, that the poor preachers, priests and curates, who were of, and spoke face to face to the people, were usually enthusiastic advocates of their cause.

And now a second time in the closing days of a national campaign, Arch Bishop Ireland has come to the assistance of McKinley to give a sensational blast and insert his personality, position and influence, in the situation, to effect a national election and thus direct our national policy.

Four years ago he denounced all opposed to the gold standard, McKinley and himself as "secessionists," in the following language: "The movement which had its expression in the Chicago convention, which now seeks by means of popular suffrage to enthrone itself in the capital of the nation, is in effect against the United States. It is secession; the secession of 1861, which our soldiers believed they had consigned to eternal death at Appomattox, but which demands again recognition from the American people." It was the most intemperate, unjust, untruthful and incendiary appeal from any person of respectability during the campaign. It was so manifestly unjust, that no man would condescend to answer it. It was thus left for an Arch Bishop of the clergy, a claimed teacher of the doctrine of "Peace on earth and good will to men," to eject the most inflammable appeal to party spirit and prejudice, to excite men and dethrone reason. Until shortly prior to that time he had expressed himself as favorable to the free coinage of silver. He was then the owner in his own right and in the interest of the church, of a large body of land on which he was compelled to borrow large sums of money; it was stated and he did not deny, that rates of interest and depreciation of value endangered the equity of redemption. That he went east to raise money to renew his loans and was there informed, by the money loaning despots, that if he would become an adherent and advocate of the gold standard, he could borrow all the money he needed at low rates. It was boldly and publicly stated, that he received the money for the loans and this was his motive for thus rushing upon the political platform in the last days of that campaign.

He then exhausted his stock of denunciation and seems compelled in the last campaign to resort to the use of the name, opinions and influence of the Vatican and the Pope.

He is reported to have given out the following interview October 20, 1900, to the New York Sun, and it went the rounds of the press.

"I am quite willing to repeat what was recently said to me in Rome on this subject, and I do this all the more readily that the eminent personages with whom I had the honor of conversing on the matter with themselves to be in no way unwilling to have the statements made by them become public.

"In one of the audiences which he graciously granted me, the Pope said:

"We are well pleased with the relations of the American government to the church in Cuba and the Philippine Islands. The American government gives proof of good will and exhibits in its acts a spirit of justice and of respect for the liberty and the rights of the church. The reports we receive from bishops and others indicate this. Difficulties of detail occur as a consequence of war and of newness of complexions. But we understand such things. We have confidence in the intelligence and the spirit of justice of the American government, and believe that the future will not lead us to a change of sentiment toward it. Under the American government there will be due respect for rights of property and of conscience.

"You will thank, in my name, the president of the republic for what is being done."

Archbishop Ireland says further:

"The Cardinal Secretary of State, Rampolla, on my telling him of my conversation with the Pope, said that the statements made to me by the Pope were such as he from his own personal knowledge and belief was ready to repeat, and that I was at liberty to make them known to the American people at large. The Cardinal said, furthermore, that on no less than three different occasions petitions were sent to the Vatican, in the name of the Filipino leaders, to have opened between them and the Vatican, direct official relations, but that the Vatican always refused to listen to such petitions out of consideration for the American government. 'The church,' said the Cardinal, 'needs in Cuba and the Philippines the co-operation of the American government for the protection of its rights and liberties, as, indeed, the Ameri-

can government needs the co-operation of the church for the pacification of these countries."

Archbishop Ireland went on to say, speaking of his own observations at the home of the church:

"The authorities in Rome are informed to a degree that both astonished and pleased me about matters religious and political in the Philippines and in Cuba; and, as they have the interests of the church in those countries most deeply at heart, and know far better than we in America could know what the rights of the church are and how best such rights may be defended, Americans—Catholics and others—may safely accept their judgment of things, and not give themselves further needless trouble about the religious conditions of the Philippines or of Cuba.

"As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests is the protection afforded by the American flag; and all this is fully understood and fully recognized in Rome."

According to his statement, the Pope who claims to be a sovereign prince and monarch of Europe and his secretary of state, deputed the Archbishop to come to this country in the closing days of a national campaign and in their name and behalf, deliver a message from them to the American people, to influence them in behalf of the candidacy of McKinley. What would we think as Americans of that kind of a message sent by the Empress of India, by one of her co-religionists, to be delivered in the last days of the election? If she sent any, she too, undoubtedly, would be in favor of McKinley, as would every monarch in Europe. What would we think of the conduct of the Emperor of Germany, or the Queen of Spain, in sending such an ambassador or emissary? A complete parallel of Ireland's conduct and his manifesto would be for the emperor of Germany to have sent an agent to this country, or employ one resident here, to state his views, choice and desire that McKinley be elected, because he was and would become the ally of the Emperor, in his schemes and purposes in China; and thus make a special appeal to the voters of our country on the basis of religion and nativity. The archbishops, Cardinal Gibbons, the Pope and the Vatican, all stand by and assert his claims as temporal sovereign of the papal states. Is it not a spectacle, for the sovereign of another country, in such a case to send an *amicus curiam*, ambassador or

emmissary to another country, to thus insinuate his views and choice in the midst of a national popular election? The papal government, its secretary of state and the Pope are exceedingly complacent over the McKinley war of criminal aggression in the Philippines; "well pleased with the relations of the American government (that is McKinley) to the church in Cuba and the Philippine Islands." Glad to hear of thousands of her best, wisest and most spirited men slain in a year of war; churches desecrated and robbed, wives by thousands made widows, and children by the thousands made orphans. All this according to the archbishop, is very pleasing to his Holiness and he deputed Ireland to "Thank the president for what is being done." And the secretary of state vouchesafe to be still more enthusiastic. He wants it to be understood that Rome, the Vatican and he were closer allies to McKinley, than even John Bull and the Sultan of Sulu." The Vatican always refused to receive the petitions (of the Filipinos) out of consideration for the American government," that is McKinley. The church needs the co-operation of McKinley in Cuba and the Philippines. It thus stands out too plain, that all this flattery and support now given McKinley, is expected to be repaid when he is re-elected and he will protect "the property" of the Friars and clergy in Cuba and the Philippines, that the men of Luzon have firmly resolved shall be confiscated and restored to the people, as was done under like circumstances, in France, Mexico and the South American republics. McKinley's conduct has pleased them in defeating the patriots thus far and they now seek to re-elect him to that end and depute the archbishop as plenipotentiary extraordinary to assure him they are his allies, politically, as well as the Sultan of Sulu and John Bull. It suggests to us the political straits of a sovereign without a realm and a secretary of state without a state. It confirms the belief that the Vatican would trade off the interests, liberties and independence of the people of Ireland and the Philippines, if in its power, for the restoration of the temporal power of the Pope and the retention of the church property in Cuba and the Philippines. And McKinley was willing to get help from any source to secure his re-election and forward the ends of imperialism. It is an alliance of the monarchies and their influence in Europe, and McKinley and his administration, against the republics and republican self-government in the world. The Pope was pleased because the American government, that

is McKinley, in the Philippines, showed a "spirit of justice and respect for the liberties and rights of the church." It does not matter, that he shows the spirit of a despot toward, ignores and tramples on the rights of the people, if he takes care of the "church and its property." It calls to our minds the fact, that the popes from 1815 until 1870, were willing to sit in the Vatican, behind ranks of foreign bayonets, that held the people of the papal states in awe and alone sustained their temporal power over them during that period.

Aguinaldo and his co-patriots have expressed the determination that the friars shall go; that they will no longer submit to their fifteenth century methods; that the lands they have acquired and held by fraud and force, as their predecessors did in France, Mexico and the South American republics, shall be confiscated, sold to the people for homes and the proceeds put in the public treasury. And McKinley now occupies the position of the allied sovereigns of Europe in 1821 when they declared they would proceed to assist Spain to establish her despotism of united church and state over the liberated South American republics.



CHAPTER XVII.

MORALITY IN THE SCHOOLS.

THE precepts and morality of the Lord's Prayer, the Golden Rule and the doctrinal part of the Declaration of Independence ought to be taught in the public and other schools. No person of good morals, ordinary intelligence and a patriotic philanthropy, that excludes religious and irreligious bigotry, will object to it as a system of secular morality and social duties, on which our government is founded. It can be provided by the laws of the states, that they shall be printed in plain type to be read from all parts of each room, to be repeated in concert without comment if thought best. Each school and room ought to be conducted on the principles and made as nearly as may be a miniature republic in government. Teachers should make plain the objects and ends of the few necessary rules; that they are necessary to accomplish the purposes of the school and made for the mutual welfare. After explaining them and the reasons for them, ask the pupils to vote on, adopt and agree to keep them. Thus teach them the lesson of government by the consent of the governed; that our national, state, county and municipal governments are all established by our consent for our mutual welfare. In cases of discipline, it should be pointed out that the culprit has consented and agreed to keep the rule he has violated. Call attention to the result, if all should follow his example and break the rules there could be no school. Call out analogies of the school to our form of government and let the pupils find others.

It will be found the best way to teach geography and civil government to the young, to commence with the school house, yard and district or ward; have maps of it and the school house, roads, streets and residences made. How many voters and children in it? How many school directors, how chosen: what are their duties? Who built and paid for this house? Who hires and pays the teacher? If you are idle and disorderly and refuse to learn, whose money and opportunity do you waste? The school and road districts and wards are the smallest territorial districts;

what is the next largest? Have a map made of the township or town in school and road districts, or wards with roads, streets and railroads, if any. What and how many officers of the town or township and what are their duties, how are they chosen? Have a map of the county made in townships, towns, roads, schoolhouses, railroads, churches, county seat and other buildings and localities of interest; give number of miles in length and breadth, square miles, acres and population, last assessed value, number of voters and other facts of interest; the name and number of county officers and their duties. Thus go on out in territorial districts to representative, judicial, senatorial, congressional and map the state by counties. Impress the truth, that if one pupil can be made to suffer wrong, and there is no protection for him in the rules, another may and all may; hence all are interested in seeing that the rules are just and that they are obeyed; that one does not do to another as he would not have the other do to him. Ten years teaching on these lines would do more to educate and restore the national morals and conscience than has ever been done before.

Every normal, state school and university, ought to have a chair and teach secular morality and the morals of political economy. Almost every other department of teaching and knowledge in practical life, such as domestic economy, mechanics, agriculture, horticulture and others, are being thus taught. But this one on which the moral and material life of the nations at last depend, is neglected; nothing in that field in a special manner is ever attempted. When we separated church and state as a nation and states, we went to the other extreme; that of turning over to the clergies and churches all teaching and responsibility for it on the subjects of secular morality, state, national and international. As usual and as might be expected, they have ignored more and more the state, the secretary, the secular duties of man to man in this world and turned their energies to teach a sky religion to bear its fruits in the next; and have forbidden as far as they have the power to do it, any teaching of morals, in the public schools on the subject. Even the Sunday schools established by Robert Raiks, in England for the purpose of teaching the children of the poor and the ignorant to read and write and the other common secular accomplishments and duties, have been seized upon by the clergy and churches and changed entirely from their

original purpose and made an auxiliary of the sky religion, in which they teach the sayings, history, doings and examples of the savages of the old Hebrew Bible and its doctrines of race and religious bigotry. In the meantime the religious political tory has had an open field in assailing the principles of republican self-government. The fruits, the crop are, a seared, deadened national conscience, ignorant upon all these subjects; a fanatical biggery that wants to assail and assimilate all "the lesser breeds without the law." And every body not "English speaking" and unable to resist the assaults of the American-British Jew syndicate and the Anglo-Saxon are adjudged to be "lesser breeds." Unless the teaching, influence and literature of that class are soon counteracted, republican self-government is undone.

LITERATURE.

More national immorality has been taught in its name in the last century than any other. Lies well told to the ignorant are as influential on the life and make as deep impression on the mind of the reader as the truth. England has seduced and debauched the morals of the nations on the subjects of human liberty, the rights of men, as men and nations, by her lying, licentious literature and the laudation of herself and her lies. I say laudations, because that has become the principal part of her literature; the mutual smirks, conceits and adulations of her ignorant, biggoted, prejudiced, well-fed authors. These adulations without regard to truth, sense, decency or other merit set the standard. To such an ignorant, debased taste and literature, the libidinous "Songs of Solomon," unfit to grace the center table of a modern bawdy house, are pinks of propriety and decency. The twaddle and babble of the "Psalms" of the seducer and murderer David are the depositories of all wisdom. The sore-eyed. drivel of poor old weak-minded Job, as he scratched his sores and quarrels with his wife, who has more sense than he, are "jewels of thought." All these and more are held as par excellence, praised without regard to sense or decency, until the unthinking, who never heard anything else on these subjects in their mother tongue, are persuaded likewise. Their minds are saturated with its obscene, indecent and cruel thoughts. No person of general information and understanding any longer believes an Englishman's or churchman's history of events, or comments on either, when in-

tered in perverting facts to sustain his party, state or church.

England has done nothing in a century to show her even a third rate naval or military power; yet she has by her vaulting, boasting, lying literature and so-called history, caused herself to be feared on sea and land. Since the war of the Crimea in which she played a most contemptable part, she has sung herself in "The Charge of the Light Brigade." It was no more or less than a piece of sublime idiocy; it loses even that dazzle when the fact is known it was the result of a quarrel between Lord Lucan and Earl Cardigan over a mistress. Lucan ordered the charge to get rid of Cardigan, after the manner of David and Uriah and failed. On the field of Waterloo, she and the old tory Wellington, who only a few years later was stoned on the streets of London and his palace wrecked, by the poor people he had helped rob to starvation by law, were only of second, if not third, in military consideration. If the truth were known, ten to one, it would be the British gold that hired Grouchy to disobey orders, not attack Blucher and permit him to come on the field, as Napoleon and the French were ready to sweep Wellington and the English from it, would be the first consideration. At three o'clock P. M. Wellington was safe in the rear, under a tree, rocking from one foot to the other, repeating like a helpless coward, "Oh that night or Blucher would come." The result of the battle was the most unfortunate fact in the nineteenth century. It initiated a series of events that has retarded the growth of civilization and ever since has and still threatens the life of human liberty and self-government in Europe and on this continent. The battle of New Orleans and the assertion of the Monroe Doctrine, were the two facts and event, that counteracted its influence in this hemisphere. It installed Judaism and caused the organization of the Jew money power of the world, that today breaks its peace in each hemisphere and threatens a revival of the imperialism of the ancient world. The Englishman and churchman have libeled and slandered France and the French revolution and republican self-government, until today. Only in the last forty years have any truthful and well written history of the underlying causes, the principles and purposes of the Great French Revolution come to the American people. If it had not added its moral momentum to the cause of human liberty, it is very doubtful, if our republic would ever have seen its fiftieth anni-

versary. Until twenty years ago, the tory clergy peddled and preached Pitt literature and screeched maledictions about "The white terror," the "infidels," who put up over the gates of the cemetaries "Death is an eternal sleep." Now they sing Kiplings' Recessional on Chlidren's Day; quote, laugh at and praise his "Absent Minded Beggar," in which the brutal British soldier is twitted with his blind improvidence and licentiousness; and his bastard progeny and its wretched mother are made objects of derision by this most beastly class. It is all truthful pictures of the bloom and fruit of the Judiac apostasy and the national return to ancient imperialism. But it is all highly pleasing and amusing, it is all literature, and its author transcendent—the hero of the hour. Even the hysterical, idiotic repetition and drivel of poor old imbecile poet laureate Arnold is good Anglo-Saxon "English speaking" literature.

This generation in this country is less informed on all these questions than the one of the revolutionary period. The bite and sting of the union of church and state were then fresh in the people's minds. In the revolution the fathers fixed their relative status in the Constitution. Our citizens have been exempt from the direct control of clergies; their influence has been indirect and although it was mainly instrumental in causing the war 1861-65, yet it was done in a manner not recognized by the masses of the people.

The Declaration of Independence teaches that governments derive their just powers from the consent of the governed, and the constitution was adopted and construed on that theory. Hence, few or none of the great reasons, that led to embodying those great principles in the constitution and for separating church and state, have been restated or taught for four generations. They did not seem to be an issue. In the meantime a class of the clergy, who never yielded assent to them, have made secret and incendiary assaults on them, while thus undefended. And now that class think it time to reap their sowing, and they are for imperialism and monarchy. It has become so plain since the election of McKinley and his revolutionary policy, that it can not be mistaken. The greater part of the protestant religious press openly or secretly assisted in his re-election. They assail out and out the Declaration of Independence. The reasons for the separation of church and state the history and principles on which they are based must be retaught and restated

to the minds of the people. With our increased facilities in the use of the common and other schools, it can be easily accomplished. And when it is properly presented to the great body of the American clergy who come in direct contact with the people, and share their fortunes and misfortunes, they will now as they have in the revolutions heretofore, be advocates of the people's cause.



CHAPTER XVIII.

THE FAMINES IN INDIA.

IT is no use to consult the encyclopedias to find anything on that subject. The British money power censorship, keeps any and all truth on such matters from going into them, or to the public as nearly as possible in any other way. The Cosmopolitan magazine employed Julian Hawthorne to go to India and investigate the subject in person. In the August, 1897, number of that magazine, is one of his articles giving some of his observations. He says that little or nothing of the truth is known, in this country or in England. In Bombay he found only one man he considered worthy of credit, a Mr. Meriweather, a commercial agent. We state the facts in substance, he gives, but omit the praise and paraded excuses, for the English government. It is probable he was compelled to promise to interlard his article with these, to get permission to investigate in India; and in the second place, to secure its insertion in the magazine in which it is published. The facts he states are enough to congeal the human blood. One fact, to begin with, ought to condemn the British authorities, in the eyes of civilized men. He says that Lord Lytton, then viceroy of India, during the famine of 1877-78, said in an address, that not to exceed three or four persons had died in India of starvation, "while at the very moment he spoke, as was afterwards overwhelmingly shown, not less than 60,000 had died of absolute starvation, not merely in all India, but in the very district (a small one) in which the address was made. In that famine the number of deaths due to lack of food was between six and seven millions; so much was admitted, but there are always many deaths which are never recorded. That famine (1877-8) effected only a small part of the whole country compared with the present one; yet when returned from my tour to Bombay (not to England) and made the statement that 8,000,000 had already died of starvation and disease directly caused by it, I was met with blank incredulity. But I know, and the missionaries know, and Mr. Meriweather knows, that the statements is within the truth. Eight millions—eight times the population of New York; nearly twice that of Lon-

don. Think, if you can, of this number of persons slowly turning into skeletons and dying for lack of food and no one knowing anything about it."

THINK OF THE MORALITY OF THE GOVERNMENT AND OFFICIALS, that would rob and plunder them for two hundred years, into a condition to make such things possible and then of the Satanic, malign, inhumanity and brutality that would hide it from the outside world. Mr. Hawthorne tries to put the blame of the so-called ignorance of these conditions, on the native subordinates and agents of the government. He says they seek to hide these conditions from the authorities and steal the funds and food intended for the dying. But for "the heroic and unselfish efforts that England is making, this stupendous total (8,000,000) would be multiplied by two or three." Yes, what stupendous efforts England and her Pirate Brigand government have made in India for three centuries, to relieve the people of everything on the face of the earth, like movable wealth. She has taken enough every year in India, in sinecures, pensions, rents and taxes, for one hundred years, to have saved that eight million people from starvation, in each of the last two famines. That old imbecile, Lord Lytton, who made the statement usually flaunted to the world in the encyclopedias, that only three or four persons died of starvation in 1877-8 and his predecessors and successors, since 1858, have drawn a salary of \$125,000 per year and a city and country palace beside. She maintains an army of 100,000 or more men, beside vast swarms of civil officers and hangers-on at large salaries. In 1868-9 as stated in Chamber's Encyclopedia, an English work, the revenues farmed out of the country was \$240,000,000 in our money. Mr. Hawthorne says that one dollar each per month, or twelve dollars per year, would keep these wretched people from starving to death. From 1868 until 1878, was ten years, the date of next to last famine. They know these famines periodically occur. If they had the mercy of beasts or devils, they would put aside some of the devilish tribute and exactions of ground tax, tax on salt, the revenues made from opium and other sources, say twenty-five per cent of it per year if necessary, as a famine fund. In ten years it would amount to \$600,000,000; at twelve dollars per person it would keep or feed if necessary 50,000,000 persons one year to save their lives. And the same for the last famine, that came back in about eighteen years or 1896-7. If the lands that are an-

ually prostituted to the growth of the popy to make opium were planted to the producing of human foods, they undoubtedly would counteract the effects of these famines. The viceroy would not starve on a salary of \$75,000 per year, in a country, where the products of labor are one-half cheaper, than in Europe and this country, and the same of all the rest of the gang of robbers and thieves. Indeed it was generally stated, and it was a fact, that provision had been made to tax \$100,000,000 out of the down-trodden and robbed people, as "a famine fund" and it had been done. But when the famine came again and it was called for, it had been stolen by the aristocratic thieves, like all else movable in the country. Mr. Hawthorne said that Mr. Meriweather was going to give a series of illustrated lectures in this country the next winter "which will arouse this nation." If the lectures were given, we never heard of them. The buccaneers and pirates of India, would take some steps to prevent it. Not one word of these awful facts come from even the missionaries, that Mr. Hawthorne says, know it all. Not one word of it in the religious press, or in the sermons of the rotund bishops and doctors of divinity, whose eyes stick out with fatness." Dr. Talmage and others shed crocodile tears over the suffering and starving in India and bawled for corn and grain to send them. But not one of them made one word of inquiry, or pretended to state one reason, for the repeated occurrance of these famines. If they said a word of the conduct of the British government, it was fulsome, disgusting praise of the brigands and laid the blame on providence. Here is what Mr. Hawthorne says on the subject of sending grain to India:

"There is one thing we can do to help India and only one—we can send money. If we would (and how easily we could) raise \$100,000,000 and cause as much as possible of it to be distributed through the various missions on the ground—not through the boards missions in this country, who are not on the ground and often have but a very imperefect idea of what is happening there—if we would do this we would almost dispose of any further danger of starvation in India. As to sending grain, as I see has already been done, it can only result in harm to the starving persons; for there is at this moment grain enough in India to feed everybody there. This grain is held by native dealers and is sold at the highest possible price. Now if we import grain and sell it at a low figure or give it away, the course of trade

is disturbed; the dealers withdraw altogether and the condition of the people is far worse than ever. The English proved this up to the hilt, in the last famine and are not making the same mistake now." This is poor consolation to the good people who contributed their means on the call of Talmadge and others. When it comes to be a matter of life and death, why does not the English government buy, or conscript every grain of surplus food; if necessary and no other way to do it, take it from the greedy owners and give it to the starving people? The truth is the British government is the guiltiest criminal and the greatest murderer in India today and always has been. The best missionary to send to India, is an invincible Russian army, that will demolish and pulverize the last vestige of English military and political power in India and China. Think of almost as many people starving to death in the last twenty years in India as there are today west of the Mississippi river in the United States! That too, in a country traversed by railroads and telegraphs. That, in a country that is annually robbed and plundered by these civilized Christian vandals and pious psalm-singing liars, of millions of revenue, that if properly used would prevent this wholesale death; in a country in which there is grain and food enough every year still left to feed every human being. But it has been so in Ireland in every famine there. The very years of those famines three times enough food to prevent death by starvation, has been imported from Ireland to England.

Mr. Hawthorne gives photographs and pen descriptions of the scenes of these dying people, to make the heart bleed. Of the poor dying, starving mothers and children, of the mummied corpses, lying over the country, sitting as they sat down to die, under the trees. He lays it to the charge of the native money lenders and subordinates of the English government; says they have no mercy on the people. Why should they have? The government they serve has none; it is the incarnation of brutal, satanic avarice, a cold-blooded murderer.

And this is the "Empire of India," one of the gems in the crown of Victoria, after two hundred years of the rule of her Christian government; after forty-one years wearing the crown of "Empress of India" herself. This is the Christian reign, of the Christian Queen and Empress, that our broad-mouthing Anglo-maniacs were bawling themselves hoarse to laud to the skies in "The Queen's Jubilee." Were

the Irishmen mistaken, when they put streamers on Dublin Castle, with the words printed on them, "One and a half millions of her majesty's subjects starved to death during her reign? They might have said 16,000,000 and still have stated the truth. The facts herein quoted from Julian Hawthorne have not been denied. They can not be truthfully denied. He says the missionaries know them to be true. Why have they not been published by them, to the world in America and England in the church press? The reason is, they know to have it done would incur the hate of the English brigand government and they would be expelled from the country, loose their positions and way of making a living. The clergy would have no grounds on which to beg missionary funds. In a word the clergy and church press, condoned these crimes of England in India, to collect missionary money here and keep a few so-called missionaries in India. Another motive also inspires them in England and this country; they have always praised England, as the head of political and religious protestantism and to publish her crimes, they think discounts and disgraces it. And this 16 to 20 millions of corpses in India in twenty years; their blood; their murder, their souls sent out of the world by violent robbery of the English government; this is a part of "the white man's burden," of which that "Sweet Singer," of Babylon, Rudyard Kipling, sung to put the robber gang of blood-drunk religious thieves in ecstacies. They want to bathe their brutal beaks in somebody's blood; they are doing it now in the Philippines, in Egypt and Africa. They and Rudyard are falling on each others necks and weeping down their backs, over the idea of "claiming the heathen for an inheritance," "Half devil and half child." Yes, the "white man's burden" of England is one to make her call out for help to carry. It is one would have shamed Babylon, Carthage or Rome in their darkest and bloodiest days. And our broad-mouthed, hypocritical Anglomaniacs were bawling and running to the Queen's Jubilee, while those poor starving millions of India, died in silence, unnumbered and unknown under the mango trees or rocks, for the food these "White Man's Burden Bearers" had robbed them and wasted in daily revelry and crime. And still the heavens above them were brass, the hearts of men around them were the hearts of beasts and our bastard, tory religious gang yelled and sang "God Save the Queen," "Hail Victoria," Empress of India," and "The Recessional."

The English government is morally responsible for these famines. It cannot shun it; it cannot deny it to men of sense. It has been in India in actual control of its resources for three hundred years. The empire was declared in 1858. It now has and uses railroads, telegraphs and all the modern appliances there. It has complete control of the entire resources of the country, regular systems for the collection of the revenue, which it rigorously enforces. It has taken and appropriated India's opportunity for improvement and progress for two hundred years; it still retains it in an iron grasp. It has forbidden and prevented any action or growth of India on its own account, or her doing anything to avert these awful conditions. It is reasonably and morally responsible for these deplorable conditions. The truth is it never professed to be there for any purpose, only the material aggrandizement of England's brutal ruling class. The robbing and plundering of the people of India, has not enured to even the material benefit of the people of England. The government of England in India is nothing but brigandage; it is morally robbery and murder by the British ruling class. And now the same class has for a year spent millions of money and wealth to overthrow the two little South African republics, the nucleus of republican self-government on the dark continent, so the brutal gang may establish and repeat Indian robbery and murder there. One fifth of the vast treasures expended in the last year in that brutal war would have saved the lives of the millions who have starved in India and are still starving there as they admit at the rate of 12,000 per day. Such are the fruits of modern Anglo-Saxon Jew imperial paganism

CHAPTER XIX.

USURY AND DEBT SERFDOM THE MENACE AND CURSE OF THE AGE.

THE indebtedness of the world, public and private is simply appalling. Nothing like it ever occurred before in history. The civilized nations are encumbered under volumes of debt that absorb their annual productions of wealth above a living, to pay interest and taxes. It is the result of a well defined international policy, that as finally developed, is no less than an international conspiracy. Since the battle of Waterloo in 1815 it has met with only two miscarriages of its plans. That was the failure to fasten by force of arms or diplomacy, the payment of the Confederate debt and that of Cuba or the United States. The foundation of the Jew manipulation of France and England's financial destiny, by the Rothschilds and others, was laid in the sudden collapse of the political power of Napoleon at Waterloo.

At one time the church and Vatican intervened among the rulers of nations, in matters of peace and war, and crowned and dethroned princes. Now it is the Jew bond oligarchy, that makes disgraceful peace, or declares brutal wars, and humiliates nations. Its hand moves the checkers on the board in the game of the "Eastern Question." It has sustained the political power of the Turk in Europe for a century, so he may rack interest out of his ignorant hordes, and the Armenians to pay the ten times paid bonds to the Jews of London and Paris. Its protecting hand is over him in his periodic massacres of the Armenians. It made "jumping jacks of the so-called royal family of Greece, and used it to head off, stampede, humiliate and disgrace the Greek nation, in the late affair of Crete. It aids and abets imperialism, in all the corners of the earth, with all its crimes. It commanded and prosecutes the McKinley war in the Philippines and the war on the South African republics. The shadow of its bloody hand for years laid across poor little Cuba condemning her women and children to outrage, murder and famine, so her men might be made to yield to bonds and bondage. It is now entrenching itself by marriage alliances with the insolvent and imbecile royalties and

aristocracies of Europe. It used on all occasions to give in its voice for war; now it is usually for peace. Until the nations were blanketed under volumes of debt that absorb their annual productions to pay interest and taxes, it wanted more debt, more bonds, and war was the way to procure them. Since that is accomplished, it wants peace, the peace of death. It does not want its bonded, branded cattle to fight; even a "rich man's war and poor man's fight," is expensive and does not pay interest or taxes on perpetual debts. Then too, it is dangerous—it stirs up the bonded cattle—it might stampede or make them unmanagable; it begins to tremble at the possible outcome of the McKinley and African wars. It always makes more debt and shows them they are actually insolvent; already mortgaged, bonded and branded for more interest and taxes than they are paying or can pay. Spain and Italy are now cases in point. They are mortgaged for more than they can pay in interest and taxes. If Cuba gains her independence, away went Spain's main resource to pay interest and taxes on hundreds of millions of bonds to the Jews. Hence the bond oligarchy employed the Cleveland and McKinley administrations, as its collecting agents, to see the United States did not in decent time, or ever, if possible to prevent it, grant belligerent rights or other relief to Cuba. To pursue a policy of delay, that enabled the murderous policy of Spain to wear out the strength of Cuba and the patience of the people of the United States, so that in the end both would consent if Cuba did gain her independence, she should be bonded for four or five hundred millions of dollars, issued by Cuba ostensibly to Spain; in truth to the Jews of Paris and London; payment of the bonds to be guaranteed by the United States. The "incident" of the Maine, as McKinley called it, was the only thing that could or did upset that administration plan. But for that the Jew plan would have been carried out.

THE BOND OLIGARCHY SITS SUPREME AND SERENE with its feet on the necks of men; it controls the banks, the great newspapers of the cities; it endows colleges, places and displaces teachers; it is engaged in manufacturing public opinion that would shame any other influence. Its lying Jew press of the cities asserts day by day that everybody is in favor of its nefarious schemes, and no one says it nay. Men seem dazed under its hypnotic influence; they seem to have lost in a degree their common sense. If any one commences to investigate its purposes and expose its

methods, he is denounced as a repudiator, an assailant of the public faith. The word repudiation has been given a meaning in Anglacized Jew literature that means the sum total of all villainies. It is their skull and cross bones to scare men and the nations from even investigation of its real meaning and their purposes. It is made a word of horror, like witchcraft or heresy of a former century. The wickedness of the words witchcraft and heresy were imaginary and created by those who sought to hold the people in terror. So now these hired clowns of the bond oligarchy yell and screech hysterical maledictions and print wild and wierd scare heads about the word repudiation for the same purpose.

The first meaning of the word is "to put away, to divorce;" second, "to cast away, reject, discard, renounce, disown;" third, "to refuse to acknowledge or pay as a debt, to disclaim." "Repudiation of a debt implies that the debt is just and that its payment is denied, not because of sufficient legal defense, but to take advantage of the rule that a sovereign state cannot be sued by an individual."—Century Dictionary. A question anterior to that of repudiation of a debt is, whether in law and justice it is really due. In cases between individuals the courts determine these questions. In cases against states and nations no such court has jurisdiction; they must be determined at the bar of public opinion, by the rules of common honesty, justice and humanity. Injustice may be practiced against a municipality, state or nation; men in the aggregate as well as against individuals. Experience has shown that public opinion as a court or forum is uncertain and easily played upon. All the literature and learning on the subject until late, was on the side of and inspired by private greed. Thus far all attempts to say anything for men in the aggregate, the state or nation, is sought by the classes to be discredited in advance. All admit it is dishonorable and unjust to repudiate or refuse to pay a just debt, if in the debtor's power. But the same code of morals declares it is as unjust and dishonorable to pay or to impose the obligation of it on posterity, of one that has been paid time and time again; or that is founded on fraud and injustice. To submit to such exactions of greedy, brutal classes who attempt to discredit every effort in good faith, to investigate or discuss their claims in an unimpassioned manner, that never have had any sanction only that of the

submission of a perverted and ignorant public opinion, is simply pusillanimous.

IT IS OUR PURPOSE TO EXAMINE THE PRINCIPLES of law and natural justice that underly the obligations to pay public debts, without fear or favor, and ascertain if possible, the real morality of such obligations. The question anterior to all others is the nature and power of men in the aggregate, in society, the state and nation, to legally and morally assume such obligations. The second one is the circumstances and conditions that will justify assuming them; and the third and last one is when and how they should be paid or declared paid. These propositions we propose to investigate honestly and fearlessly, and plainly announce the conclusions to which we are lead. It presents the most stupendous problem ever proposed to the mind of man. On its right decision and action to enforce it, depends the welfare of the race and the fate of modern Christian civilization.

WHAT IS THE NATURE AND THE EXTENT of the power of society, states and nations to contract public debts? It is an aggregate of individuals—its rights are an aggregate of their rights. Its wrongs the aggregate of human wrongs. Its rights are no higher in degree than those of the individual; its powers are no greater than is necessary to secure these rights. Its objects and obligations and ends are, or ought to be, to secure to each and all the natural human rights that can be enjoyed, while all enjoy the same. The foundation of all just human government is embodied in the words "Whatsoever ye would that men should do to you, that do ye also unto them."

In obedience to that rule is safety for the individual and society; outside of it is infinity, injustice, inhumanity, anarchy; for there is no rule or law then, but that of the strongest. To live under that rule we must be intelligent, reasonable. Must be able to think, to deliberate; to ask would I want another had he the power to take that thing or do that thing? We must also have the mental and moral power to forbear doing many things we have the physical power to do. If the individual does not exercise that forbearance, then society lays hold on him by the law and restrains him.

IT WILL BE CONCEDED BY ALL, WHO ARE NOT AFFECTED WITH A PERVERTED MORAL NATURE, that no man ought in law to have the power to do to an-

other or others that he would not have others do to him. The excuse for making public national debts has been and still is that of war. The argument for the obligation of such debts being extended to unborn generations is, that as posterity may enjoy the fruits of the struggle and expenditure, it ought to pay at least part of it; this to the superficial seems at first reasonable and just. But it is only a fallacious argument to cover the crime of avarice and entail national debt to be paid over and over again in usury. It is a plan to enslave the labor of the country, by compelling it not only to do the actual service and undergo the perils and hardships of war, but also in the end to pay all its expenses from two to ten times in interest on entailed debts. The experience of this country, the most favorably situated, is that each generation thus far has its own difficulties and wars to meet. We have had a war about each twenty-five years of our existence as a nation. The revolutionary, in 1776-83; war of 1812-14; Mexican war of 1846-48; the civil war of 1861-65; and now the Spanish war. It is thus seen if the expenses of a war of a former generation are entailed upon the living and it is brought face to face with its own perils of war, its burdens from that source are double and unjust. Each generation should be compelled, in the matter of public as in private obligations, to pay its own debts. In the language of Washington in his farewell address and the sentiment of the men in the revolution to "pay in time of peace the debt of unavoidable war, not ungenerously casting on posterity the burdens we ourselves ought to bear."

No civilized nation by its law, permits the debt of the ancestor to descend on the heir, to exceed the ancestor's estate; the heir cannot be compelled to pay the ancestor's debts out of the products of his own labor.

To permit it would reduce any population to debt serfdom in three generations. It would be held in mort or dead pledge to the past.

The word mortgage is composed of those that mean dead pledge. But even it, between private persons, can only hold the estate of which the ancestor died the owner. But under this system of the middle ages, as to public debts, the debts of the ancestors, the preceding generation, holds the present, the coming one, in dead pledge or mortgage to equal and excel the estate descended.

France has less than forty millions population, and her public debt of former generations is about six billion dol-

lars, or over \$150 per man, woman and child. With the exemption from taxation it probably yields its holders five per cent per annum, or \$300,000,000 per year.

To this burden must be added the fixed annual charge for the support of the civil and military establishments. It could be easily demonstrated that the dead pledge or mortgage to the dead past, more than absorbs the annual productions of the country, after its people live; the same can be demonstrated of any other European country; it can easily be done of our own. The admitted facts show it. Although our national wealth and population have doubled in the last fifty years, yet under the debts of the late war and this system of the middle ages, one-half the wealth of the nation has passed, by operation of law, in that time, into the hands of one-half of one per cent of our population, or less than 30,000 men.

Three items of public indebtedness (1) national, (2) state, (3) municipal and three half public, (4) railroads, (5) people to the banks, (6) real estate mortgage—six in all, make, at a conservative estimate, \$30,000,000,000.

A fair estimate of the rate of interest, taking into consideration the fact that national debts are exempt from taxation, will be six per cent or an annual interest charge of \$1,800,000,000. Public records of these items of indebtedness are kept and may be relied on as reasonably correct. This charge must be paid out of the annual productions of the country—the products of its labor—nothing else pays a debt or yields an income.

In addition to this is the support of the federal government, in time of peace now over \$500,000,000 per annum. And the support of the state governments, that will at least, to take them all, be \$10,000,000 each, or for the forty-seven, \$470,000,000. The people cannot be expected to live on less than \$100 each per annum, or for the 74,000,000 in annual charge of \$740,000,000. To recapitulate:

Annual federal charge.....	\$ 500,000,000
Annual state charge.....	470,000,000
Annual cost of living.....	740,000,000
Interest on public and private debts..	1,800,000,000
Grand total.....	\$3,510,000,000

An annual charge in time of peace in money of three billion and five hundred million dollars, besides the "incomes" of the combines and syndicates. The ratio of in-

crease of our national wealth, or, of that of any other nation above the living of its people, is placed at about two and one-half or three per cent by the best authorities. To be more than fair, estimate ours at four per cent. Our national wealth is estimated at \$60,000,000,000; four per cent of this is \$2,400,000,000, annual increase. Now apply every dollar of it to our fixed annual charge and we have an annual fixed deficit of \$1,110,000,000. That is that after the whole increase of our national wealth is applied to our fixed annual charges, that much of them remains due and unpaid. These figures are only claimed to be approximations.

The estate of our country has come down from a former and will go to the next generation mortgaged for that much more of annual fixed charges than it will produce. It costs that much more to pay the taxes, keep up repairs and the interest on the mortgage on it, than we can make or are making on it or out of it. In a word, we are insolvents, outcasts, vagabonds in our own land and country. And this is not all nor half. We are now, or shortly since were engaged in our regular generation of quarter of a century war. And the civilized vandals of the middle ages are again getting in their work. Bad as the situation is, it is not yet BAD ENOUGH FOR THEM. We are not yet robbed and plundered by the British Jew middle age system of debts and bonds, to the destitution of the peoples of Europe. We must be the Anglo-maniacs, the usurers and Jews of London and Wall street set out to do that thirty years ago. The wars now in progress must be made to bear a crop of at least one or two thousand millions of dollars of debt and bonds. These conditions faced as facts, are appalling to persons of understanding.

No wonder there are millions out of employment—that the twelve or fifteen millions of our citizens they represent are in actual suffering. No wonder that seventy per cent of the heads of families own no homes and about one-half of the remainder are hopelessly mortgaged. No wonder that generally the products of labor cost more than the price they will bring on the market. No wonder that the rich are growing richer and the poor poorer. You see that \$1,110,000,000 fixed annual deficit has to be and is paid; it is paid not out of the accumulated wealth of the classes, the less than one-half of one per cent of the population, but out of the less than one-half of the national wealth the \$30,000,000,000 owned by the rest, the 75,000,000 of the people. And at the

present rate of the late Cleveland and McKinley administrations and their cohorts, it will take about fifteen or twenty years to absolutely pauperize the American people.

The "income decision" of the supreme court decided the very point that the incomes of the one-half the wealth of the nation, now in the hands of less than 30,000 men, cannot be taxed to pay any part of that annual deficit.

ALL CLAIMED FOR OUR VOLUME OF METAL MONEY is \$1,200,000,000. In truth, \$600,000,000 of that is gold that does not circulate as money, and one-half of it is believed by the best authorities to not be in existence in this country. On the bimetalic basis, that is the means of the people to pay thirty billion dollars of debt principal, and eighteen hundred million dollars of annual interest; an utter impossibility, as every person of common sense well knows. On the gold standard, to concede six hundred million dollars of gold in the country, it is that amount to pay thirty billion dollars of principal and eighteen hundred million dollars per year interest; that is every dollar of it would have to be earned and paid three times by the people per year to pay the annual interest, let alone one dollar of principal. It thus is clear to all that the purpose and intention of either the bi or mono-metal systems of money is the perpetuation of the public and private indebtedness of the people and debt serfdom of the country. When the government becomes the instrument of such intolerable injustice as that, to 90 per cent of the people who live under and support it, it then becomes their right and duty to alter it, in the language of the Declaration of Independence, and redress such wrongs.

TWO ELEMENTS ALWAYS COME TO THE FRONT IN STATES AND NATIONS that acquire any degree of civilization, CAPITAL AND LABOR. Capital is no more or less than the accumulated or stored fruits of labor; labor is the creator, capital the thing created. Labor is prior to and above capital, and deserves much the greater consideration. They are the two elements that make armies and navies and the means of defense in war. In case of national invasion, humiliation or overthrow, capital is the thing sought by an enemy in modern warfare, and has the greater peril. It thus receives the greater protection in the national defense, and ought to share at least the perils and burdens of the war to maintain its and the national defense. In the wars of antiquity, in case of national defeat, humiliation or

overthrow, it was the labor, the general population of the country, that suffered. It was either put to the sword or sold into slavery and deported. In modern warfare an enemy usually seeks only to despoil the wealth and carry away the capital of the nation, or compel it to pay the expense of the war in indemnities. If labor, the citizenship, in modern warfare, furnishes the brawn, brain and blood for the army and navy, capital ought in all fairness to furnish its share for its support, the capital, as the war proceeds. If the nation needs soldiers and they do not volunteer in sufficient numbers, the draft and conscription is used. If after the soldiers have enlisted or been drafted the nation lacks capital to arm and equip them, what then? Shall the capital, dead, defenseless, created capital, the creature of labor, be also conscripted of drafted? Oh, no! It is too sacred to even disturb its owner by such a suggestion. Draft or conscript the widowed mother's only son and sole support, the young husband from the bosom of his young wife, clinging children and rented hearthstones, their protector, their supporter, soul and body, their capital, **THEIR ALL.**

Put him in uniform and such as he in the field, the camp and its exposure. In the "long line" that "comes gleaming on," to be a wall of flesh and blood, the sole, the last and only protection to the owner and his capital. But if the nation wants any of it to equip and support the poor men while they defend it, it must get down on its knees to the owners and beg like Lazarus, at the rich man's gate. Beg it to loan enough at fifty cents gold on the dollar of bonds at six per cent, untaxed to eternity, to half-feed, clothe, arm and pay the soldiers while they defend it, under torrid suns, in northern snows and rains, mid the thunder and lightning, the steel and the iron hail of battle. The common soldier, like a common laborer, is not as well treated by the capitalistic class as the dogs that licked Lazarus' sores—as well as the owner of a mule. And why? Because the greasy, bloody governments of united church and state that claimed divine right for exercising their brutal authority, led on by the Jew usurers, the lepers of civilization, have set the example in the monarchies, and the voters of the republics have not as yet had sense enough to regulate the relations of capital and labor in this matter. In the sixteenth and seventeenth centuries the people were robbed and plundered by royalty, nobility, church and state, by brutal, civil, criminal and cannon law. The ignorant people of those days,

like the baited dog, snatched and struck at the baiter and his prods. The brutal, internal policies of united church and state, by which he was trampled under foot. He did not think, to even look, to national and international policy—to the matter of the national defense and declare by certain law how the soldier and the capital to support him should be raised, when necessary, to be used for the "common defense." Hence, no nation has not, even our own, made one step in advance or improvement over this policy of the middle ages for raising and supporting armies. The result is that in this matter the old despotism of the middle ages of the union of church and state still obtains. The common soldier and his dependents are not treated with half the humanity and consideration that is extended to the owner as such, of a horse or mule. If he is needed for the common defense and does not volunteer, he is drafted. If the horse, or mule, or capital to support him are needed, the government parleys with the owner, bids for and buys the horse or mule at the owner's price, and gives a due bill on posterity, the next generation, for it. THE WAR POWER UNDER THE CONSTITUTION is in the words: "The congress shall have power to lay and collect taxes, duties, imposts and excises, to pay the debts and to provide for the common defense and general welfare of the United States. To borrow money on the credit of the United States. To declare war." These powers, it has always construed to mean to draft and conscript the soldier if necessary, but only to beg and borrow the money and means of the owner to pay and support him, while engaged in the "common defense." If the burdens of war were justly distributed, while the soldier sustains the heat and burden of the battle, capital would also be called out, if necessary taxed and drafted, not only to support him while doing it, but on a basis to pay the cost of the war as it proceeds, or in a short time after its close. That would be less than justice; what sum of money would be a recompense to the mother for her son, the sister for her brother, the sweet-heart for her intended, the wife and orphans for husband and father? But under the brutal system that has obtained since the middle ages, when the vassal or debt serf was bought and sold with the land, when we are hired out by the head to fight like beasts in wars in which they had no interest, as the Hessians in the revolution. The owners of capital are far more sacred in their property rights under the law, than the soldier his body, soul, service and very life.

He can be drafted and spent, nay wasted, on the public defense, and no thought of recompense, not even support for him and his dependents while in that service. Sacred capital must be begged, importuned, borrowed, wheedled from its owners, by promises of double payment of principal and perpetual payment of usury, and who pays this? The common soldier, his family and descendants, the wealth producers, the masses of the people. Who pays and what pays debts public and private? Labor and its products—nothing else ever pays a debt. The system of borrowing money to defray the expenses of a war, is devised and used by a greedy class for that purpose. The person with unperverted moral nature says at once, that is not right; if the chances of harm are equal or more imminent to capital than the soldier or laborer, if capital and its owners receive at least equal protection from the blood-shed and expenditures of the war, then it and its owners ought to bear at least their share of its burdens and perils as it proceeds, and pay its cost at its close.

Again, in this crisis, we have the suggestion of Lincoln as a precedent. In his inaugural address, March 4, 1861, he suggested the assembling of a national constitutional convention to deal with the issue then rending the nation asunder, in this language: "While I make no recommendation of amendment, I fully recognize the authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself, and I should, under existing circumstances, favor rather than oppose a fair opportunity being afforded the people to act upon it. I will venture to add that the convention mode seems preferable, in that it allows amendments to originate with the people themselves, instead of only permitting them to take or reject propositions originated by others, not especially chosen for the purpose, and which might not be precisely such as they would wish either to accept or refuse."—Lincoln's Stories and Speeches, pages 426-439.

In the ninth chapter we have briefly set out the steps and legislation by means of which the capitalistic class of this country defeated the measure of the United States note by the "two exceptions," and caused us to adopt in the end the debt serfdom of the gold standard. To adopt in fact the sixteenth century system of united army, navy, church and state.

WE DWELT AT LENGTH ON THE RELATIONS

OF CAPITAL to the soldier in time of war, because it is but an exponent of the relations of capital to labor in time of peace. But in times of war this influence of the middle ages has best opportunity to show its spirit and enforce and enact its devilish measures. It is a law of the planetary systems that they revolve in orbits and cycles. History shows society in its laws, conditions and motions, has the same tendency. Efforts on the part of its red blood, its humane and preservative elements, to better its general conditions, have always been by the greedy, gangreen element of it deflected from its course, until what was intended to be progress and advance, finally degenerates into and only becomes a detour, and ends up where it commenced. So now this influence, led by the Jew bond oligarchy, is deflecting the intended course of progress, is heading off mankind with this status and law of the middle ages, in this matter. There are statutes of limitation that state the time in which the private creditor must collect his debt or forever hold their peace; there have also been enacted in this country bankrupt laws in 1800 that were repealed in 1803, again enacted in 1841 and again repealed in 1843, again enacted in 1867, repealed in 1878, and now again enacted in 1898. It thus appears that the private creditor class is adopting the methods of the public creditor, and has almost successfully resisted the use of the humane principle of the bankrupt law in this country. Under both state and federal laws, imprisonment for debt since A. D. 1800, is abolished, only in a few states, where the debt is breach of trust or violation of fiduciary relations. We also have the homestead execution and attachment exemptions. And if there be dispute as to the legality and justice of the debt, as we have seen, that question is tried and ascertained by courts established for that purpose. But not one of these humane, wise safe-guards for the protection of the private debtor obtains for the protection of the public one. The law on that subject remains where it did in the fifteenth century, when the vassal serf was bought and sold with the land, when husband and wife in law were one, and the husband was the one; when there was imprisonment for debt; and it is of a piece and as inhumane as any of them. It is to our eternal shame, as a nation, that we have permitted this brutality to live and thrive until it threatens all the humanities of modern civilization and the overthrow of the republic. If it is to remain as it is, each and every one of

these measures of humanity and progress of the last two centuries are nullified and repealed. Although there is no imprisonment for debt and there are statutes of limitation, homestead, execution and attachment exemptions, and private debts are not permitted to descend from father to son, beyond the estate descended, and if the debt is denied it must be proved in the courts; yet, here is a law, under which public debts descend from father to son from time to eternity, and that nullifies each and every one of these provisions as they stand on the statute book. In this country the national wealth is estimated at \$60,000,000,000; the public and private indebtedness at \$30,000,000,000, and the annual interest charge at six per cent is \$1,800,000,000, and to this must be added the burden and the annual charge of sustaining the military and civil establishments of the federal and state governments. It only requires casual attention to see that the equity of redemption of the American people in their country is worthless and hopeless under these conditions, with the enforcement of either bimetallism or the single gold standard.

The debt of the ancestor, the preceding generation of the nation, is now greater than its annual income and the estate descended. We as a nation are in the situation of a set of heirs to whom an estate of land worth \$50,000 has descended; but it is encumbered by \$20,000 at a rate of six per cent per annum, annual interest of \$1,200, the tax charge of two per cent is \$400 and the cost of keeping up improvements is \$400 per year as a total cost and annual charge to preserve the estate of \$2,000. But they cannot sell, (the nation cannot) and all the income that can be made by either farming or leasing the estate is \$1,600 per year. The result is an annual deficit of \$400. At that rate what would become of the estate? What is the equity of redemption worth? What will become of the heirs? The debt of the ancestor has in truth descended on them to equal or excel and extinguish the income of the estate descended, and they are vagabonds on the face of the earth. In connection with this, it should be remembered that this income-receiving, usury-practicing public and private creditor class of the world, who hold these incumbrances on the nations, do now and have for years held and exercised the power to control and have controlled and regulated the value of money, by regulating and controlling the volume of it that circulates among the people. They are now demanding, and

have secured it, in the establishment by law of the gold standard. They and their hired clowns in all nations, assume to be the repositories for all financial honesty and wisdom. They dictate in this country all the abominable measures to rob and plunder the people by manipulating our finances, and have robbed and plundered us by operation of law. And now the Jew bond oligarchy by its agents and emissaries, have intervened; our administrations have been used to accomplish its devilish purposes. In the meantime, we as a nation, have been disgraced in the eyes of the world; have been humiliated; our citizens have been starved and murdered; two hundred and sixty-five of our naval soldiers were uselessly exposed in the Spanish war in pursuing a policy of imbecility to that end, and put them into the power of a treacherous foe, and they were murdered like rats drowned in a trap. And now we are to be dragged into the sea of blood and fire of imperialism. The British Jew gold standard has been enacted into law; our ears bored on door posts to the end that we shall as a nation "go no more out forever."

THE REMEDY.

It is clear that as a matter of justice, between man and man, that an out and out repudiation of every dollar of public or national debt, the principal of which is thirty years, or a generation old, would be less than justice. If the debt was honest or just it has been paid from one to ten times in usury; paid to men who never returned any equivalent for it. If it is not to go on forever, when shall it stop, if not now? Every dollar of every one of these debts that has been untaxed and at a rate of interest for a term to pay the principal one or more times, should be declared paid. Of course, this repudiates and denies the justice of the accumulations of interest. This brings us to the VITAL CENTER of the subject. The main-spring, the motive power, of this conspiracy against mankind. The practice of legalized usury is the crime of the age. But for it no motive would exist for this conspiracy; it is the corner-stone, the head of the corner of the temple of Mammon, of the bond oligarchy and the apostasy to Judiasm.

Hence the nations should declare by organic and statutory law that not another interest drawing obligation should ever be issued. It is enough in their favor that they are exempt from taxation. That once done no motive exists.

to continue the conspiracy of the Jew bond oligarchy to procure and speculate in public indebtedness against mankind. Then enact laws providing for drafting if necessary, the capital to support the soldier and pay the expenses of the war, as it proceeds, or in a few years after its close. This would put an end to wars of invasion; none would be declared or waged, and none compelled to wage wars of defense. It would be the greatest step ever taken by the race toward the millennium of eternal peace. The most direct and cheapest way of using the national credit in war or peace, is by issues of the United States legal tender note. If the war and expenditure should be of such proportions, that measure in proper bounds was not sufficient, then resort could be had to inheritance and income taxes. If these were not sufficient (but they probably always would be in this country) then levy a direct tax on all the wealth after allowing the usual homestead, household execution and attachment, head of family exemptions. Provide simple, direct and summary methods for collecting these taxes, if necessary by military law. Make every effort at fraud to evade or resist payment of them, crimes like desertion, conspiracy, treason or mutiny of the common soldier; arrest and try the culprits if necessary, before military courts and enforce penalties of forfeiture of property, citizenship and even execution. That will bring the OWNERS OF CAPITAL, who have treated and now treat the soldier and laborer like Lazarus, dogs to the front. They will favor the measure of the issue of the legal tender U. S. note based on the credit of the nation, as the mildest one in the train of remedies.

At this point a suggestion might be made to the higher paid clergy and judiciary. The sooner they recognize the fact that the world does move nevertheless, the smoother will be the times of the future for them. They cannot now presume as heretofore, on the ignorance of the masses. It begins to dawn on them that the true Christian doctrine of the church, nations and civilization, once did not tolerate the taking of interest or usury on money or on obligations, public or private. The truth is slowly coming to the people, that the clergy, Protestant and Catholic, have been used by the Jew Shylock and apostatized on this subject. That they were first hired and influenced to hold their peace, to no longer denounce that crime and leprosy of the nations, and later to make excuses for and declare it just and right. This knowledge in the light of the present awful conditions can-

not but inspire a just contempt for those who arrogate to themselves to be "Watchmen on the walls of Zion," and who were and are too ignorant and pusillanimous when the sword came to give the alarm. They not only gave no alarm, but as a rule are the trusted allies of Shylock and the watch dogs by his till. They swing the censors of moral chloroform to lull the moral senses of the nations on this subject to sleep. This is especially true of the church press and higher paid clergy. While there are many honorable exceptions, it is the rule that they stand by the Jew bond oligarchy, the usurers in public and private, in their effort to establish the single gold standard and perpetuate debt serfdom of the people. Not only that, they were the first and are now the most vindictive assailants of the doctrine of the "Social Compact," theory of government in this country, and advocates of the doctrine of the divine origin and right to govern, of kings, rulers and governments. They are asking and receiving arms and ammunition for the pupils of their schools and officers of the army, to teach military discipline, all paid for out of the United States treasury, and armories, to practice shooting men, and drill in military tactics. They accept donations from Shylocks for theological and other schools, passes from the railroad corporations and life policies from the old line insurance companies. While the common herd, the laymen, gamble on the board of trade and lottery, they gamble with the old line insurance companies. Slowly they fall in line with the schemes of the usurers, the Jew bond oligarchy, this spirit of the middle ages. The Methodist clergy of Illinois recently adopted a resolution to the effect that the state should levy no more taxes or make appropriations to support its institutions of higher education, since "private munificence" had made such ample provisions for the higher education of the state. That is to say, that state should turn over its higher education to the Methodist and other church schools and their influence, that during the period since the late war has been little better than a British admiration society, ninety per cent of whose teachings has been and still is in line with all the purposes of the usury practicing, income taking classes, the English Jew bond oligarchy. History shows that the higher clergy and judiciary always have been servile and suppliant tools in the hands of the executive department of government and the income taking classes, who seek to reduce mankind to the state of industrial subjugation and debt serfdom. Our ex-

perience as a nation in the last forty years confirms to the formula of history in that respect.

Under the present power of congress "To lay and collect taxes, duties, imposts and excises, to pay the debts and provide for the common defense and general welfare of the United States," it has power to enact a general law to regulate the mobilizing and providing for the support of the armies of the United States. To provide for calling out the soldier and the capital to support him while engaged in the "common defense." This it should immediately do, on the principles of modern progress, human justice and humanity, and repeal once and forever the brutal system of the middle ages that now obtains. It should declare plainly, once for all, that not another interest-drawing obligation of the United States should ever be issued to be delivered and interest paid to a private owner. The enactment and enforcement of such a national law in time of war, would go far to correct the abuses of capital against labor in time of peace. It would establish the principle that "Labor is prior to and above capital," and would once more make it respectable. But this could not be permanently and completely done without revision of the federal constitution and the abolition of the present sweeping jurisdiction and middle age power of the federal courts. The people ought to summon a convention to revise the federal constitution in which plain, consistent, modern provisions on all these subjects could be embodied. Then submit it to the people to be read, discussed, studied and adopted or rejected by a vote at the polls. This would be a practical application of the initiative and referendum, "an appeal to the country," on all these great questions. It would turn the search-light of history and modern civilization on the situation. We are now as a nation where we can no longer stand still on these questions; we will now advance or recede in a positive manner. Modern civilization is now in these matters confined to a shell of the middle ages; it must, it will, it has stopped advancement and growth; the shell must burst or growth forever cease.

CHAPTER XX.

INITIATIVE AND REFERENDUM.

IF just government is by the consent of the governed, the consulted, the nearer is the approach of the government to being just. No one can claim that the methods of doing it, provided in the Federal Constitution, are the best that can be devised. Many improvements in the manner of voting have since been made. At first it was *vici voce* and public; next, the written or printed ballot was devised, with no mark or color to disclose its character; at last, the isolation of the voter under the "Australian system." Improvement can likewise be made in the number of times and the manner of consulting the voter's consent. The same reasons, and others of weightier import, that suggested the former improvements also suggest the measure of direct legislation. It is in line with the improved methods and progress all along the line.

To avail ourselves of the referendum the Federal Constitution will have to be changed. Section (1) of Article one, that now reads "all legislative power herein granted, shall be vested in a congress of the United States, which shall consist of a senate and house of representatives," will have to be made to read something like this: "All legislative power herein granted shall be vested in a congress of the United States, to be composed of a house of representatives and in the people." The meaning of initiative is, the congress or body of persons who formulate the law, shall only have power to suggest, present, initiate it to consideration; referendum means before the formulated, presented, initiated law shall be enacted into effect, it shall be referred back to the source of all political power, the qualified voters of the nation at the polls, to be by them accepted or rejected by a vote.

When "congress" only does that, there will be no reason for two houses, and we will have no use for the senate, elected by a "direct vote of the people" or otherwise. When we consider the means of putting any measure of reform

into effect, we are squarely confronted with the federal organic law. Nothing permanent and effectual can be done until it is revised.

It will be done; it is only a question when it will be; whether at the beginning of the revolution or at the end. If at the end, it will be at the close of scenes of violence—will then come in the order of 1776 in America; 1789 in France; 1861-65 again in America. If it comes at the beginning of the revolution, by peaceable means, the other sequences of violence need not follow. A great deal of poorly considered thought is presented on the subject of the referendum, and calculated to discourage thinking minds.

In such a country as ours, for a small fraction of voters to have the power to have any law they chose to formulate and petition to be submitted to the voters, to be thus acted on, would be impractical; there would be a whole revision, a volume to be voted on every election. The right would have to be regulated and limited.

It seems a congress composed of representatives, elected by the people each two years, would be a proper body to whom to entrust the duty of formulating and submitting to the voters such laws as seemed necessary; they would not be hampered as now with the senate or presidential veto.

One of the greatest benefits to be obtained by the referendum would be the repeal of the present facilities for wholesale legislation. As it is now one legislature in each state and the Federal congress are in session about six months in each two years grinding out laws to govern the American people. Under that system perhaps not one-tenth of the laws would be enacted; but those that were would be better considered, wiser, better understood by the people and nearer just. It is the only way of carrying out the Declaration of Independence in the truth, that all just government is by the consent of the governed. Laws are enforced by the courts on the theory that the citizen knows the law; but now in the midst of the incoherent mass of statutory law annually dumped out of the legislative mills on the nation, the lawyers and judges who make a life work of the task to know what the law is, spend half their time at least debating, it is this or that. Complete certainty and unanimity on such subjects of course, are not to be expected; but no system to cause greater uncertainty, to make

the theory that the citizen knows the law, a greater farce and to cause greater uncertainty and less unanimity than the present one, could be invented.

Because of the greater solemnity and binding force of the state and federal organic laws or constitutions, the American people never have delegated to their representatives, state or federal, chosen to formulate or revise such constitutions, the power to finally enact them into effect. In all cases, state and federal, they have reserved to themselves the right to have the whole Constitution revision or amendment submitted or referred back to them, to be accepted or rejected at the polls as an entire instrument. True, in some instances, they do this by electing representatives to do it; but usually by the direct vote of the electors. Hence the fact is the initiative and referendum are not new in this country; they have always been used in formulating and enacting our state and federal organic law. It is impossible to give any well grounded reason why statutory law, state and federal, formulated to put the provisions of a constitution into effect, shall not be as carefully considered, as well understood and enacted into law with all the safeguards, sanction and solemnity, by the citizen, that the Constitution is. It declares in general terms the principles to be applied, enlarged and enacted into statutory law; that law amplifies and applies those general principles to the rights of the public, the state on one hand, and the life, liberty and property of the citizen on the other. The Constitution is general abstract, the statute is particular, an actual application of the principle to the affairs of life. On the truth of the trite saying, "the test of the pudding is in the eating," the statutory specification, amplification and actual application to particular human interests, is by far the more sacred, delicate and difficult duty of the two. Ten reasons in fact exist why the statutory particularity and amplification of the constitutional provisions, should be submitted to the consideration and acceptance or rejection of the voters at the polls, to one why the constitution should. But the natural law and order are just reversed under the present system. After the adoption of a constitution now, the actual participation of the citizen in law-making is at an end; from thence forward he is a ward, a minor; he acts only by and through his representative, his legal guardians by proxy. Under the federal constitution the president and the senate, for

whom he only votes for a man to vote for him, both have the veto on any law enacted by congressmen, the only one of four classes of federal officers for whom he has a direct vote. If a law, enacted by congress, escape the veto of the senate and president, then it must run the gauntlet of the federal courts appointed by the president and senate for life or good behavior. As we study the structure of our present form of government, we plainly see we never did have but little, if any more, than half a republic.

"The proof of the pudding" to the masses of the people, in a century's use, "in the eating," as our population grows dense and the corruption incident to the production of vast wealth puts our government to those crucial tests, prove to the people that their constitutional pudding was stuffed in the making with class, aristocratic, selfish plutocratic sawdust. The framers of the constitution 112 years ago, engrafted on the stock of the infant tree of liberty, enough shoots from the bloody, greasy Jew-ridden old monarchy of England, to cause the tree now to only yield "apples of Sodom" to the people; to make it yield millions of golden apples in 31,000 millionaires' fortunes, who rob and insult us, a down-trodden and subjugated people.

The mode of the use of the initiative and referendum now open to us, is the abolition of the U. S. senate and formulate, initiate and submit laws on great and far-reaching subjects, to be enumerated; or those that were not voted for by a named per cent of the vote, or that the people demanded be submitted to a vote.

Under this mode of legislation no court would have authority to veto a law on the grounds that it was unconstitutional; each law so enacted would have the sanction and authority of the constitution itself. It is a deep and far-reaching subject; in fact it holds in its grasp and scope the means of enacting and enforcing all other reforms; in truth when it is a part of the federal organic law, then will the American people for the first time have a government of the people, by the people, for the people.

Between us and it as between us and the application of every other modern principle of political economy and governmental reform stands the old revered, moss-grown, antiquated, tried and found wanting, federal constitution.

This would be an application of the initiative and referendum to federal legislation. Once accomplished in that,

its application to state legislation would soon follow. The system could be substantially duplicated in the states; the state senates, like the United States senate, abolished. And an improved system of local option, as to all subjects of legislation would make the system complete. This would require changes of the state constitutions. It is easily done when the people are educated, united, and decide what to do and how to do it.

Its direct effect would be first to abolish the "Third house" in American legislation—the lobby; if the lobby did assail the congress or legislature and succeeded in causing its measures to be incorporated into a law, it would only insure its defeat at the polls. Second, it would stimulate a general discussion and study of the subjects of legislation, the effects of laws and measures of government; this would result in a greatly improved general intelligence and standard of secular morality on all these questions. Third, in the end it would lead to the disintegration of party and party influence; the issues in elections would be measures, not men. The bane of undue party influence is, it makes men, not measures, the issue. In the measure of calling and assembling a national constitutional convention, the nation will avail itself of the benefits of the initiative and referendum without any change in its organic law. Two-thirds of the states can call that convention now, under the provisions of Article 5, of the constitution. When assembled it would be the judge of the manner of the amendments it would submit to the people, whether merely a series of amendments, or an entire revision of the constitution. It will be done; it is only a question, when it will be. The longer postponed the more drastic will its measures be. If the capitalistic class had any foresight, which as a class it never did and never will have, it would urge forward with all possible speed the measure of the convention, at the earliest possible period, as the only measure of saving some of their special privileges. The longer it is postponed, the finer will its class privileges be pulverized under the hammer of justice when it comes.

In 1859-60 the slave power was in possession of the government—it had its "fugitive slave laws" on the federal and state statute books, that made it a crime for a man to exercise the acts of common humanity and benevolence to a fugitive or escaped slave; made it a crime for him to refuse to turn informer or constable to run down

and return the slave to his master. It had the supreme court on its side in the Dred Scott case, made up for the occasion and the purpose, declaring that a slave had no political rights a master was bound to respect.

Its champions and defenders were defiant and abusive. Suppose a man had said in 1859 that in six years the slaves would be politically free, enfranchised and thousands of the masters or late owners disfranchised? He would have been pronounced insane. The purse-proud hired insulters of God and man, the plutocrats, who now have their brief day and strut through the land like task masters, whose very hired clowns, lackies, and paid insulters trample better men and women than themselves, in a few years in this country, will be praying, politically, for "the rocks and hills to fall on them and hide them from the face," of the fierce indignation, route and overthrow that awaits them. Let the people bide their time—our day is coming. Rouse, educate, combine, organize, we will see the day when these poltroons and their paid insulters like bandy-legged Falstaffs, will crowd and fall over each other to get to the rear and out of sight. Then we will have made good the second Declaration of Independence—will have secured the emancipation proclamation of freedom of sixty millions of black and white debt slaves; and about that time, the whole world will be entertained by about six French industrial anti-Semitic revolutions in Europe.

Again, in this crisis, we have the suggestion of Lincoln for a precedent. In his inaugural address March 4, 1861, he suggested the assembling of a national constitutional convention to deal with the issue, then rending the nation asunder, in this language: "While I make no recommendation of amendment, I fully recognize the full authority of the people over the whole subject, to be exercised in either of the modes prescribed in the instrument itself, and I should, under existing circumstances, favor rather than oppose a fair opportunity being afforded the people to act upon it. I will venture to add that the convention mode seems preferable, in that it allows amendments to originate with the people themselves, instead of only permitting them to take or reject propositions originated by others, not especially chosen for the purpose, and which might not be precisely such as they would wish either to accept or refuse."

Forty years ago the slave power predominated. Today

it is capitalism. George William Curtis described the slave power of forty years ago as follows:

"Slavery sat in the White House and made laws in the capitol. Courts of justice were its ministers and legislatures were its lackeys. It silenced the preacher in the pulpit. It muzzled the editor at his desk and the professor in his lecture room. It set the price upon the heads of peaceful citizens. It robbed the mails and denounced the vital principles of the Declaration of Independence as treason. Even in states whose laws did not tolerate slavery, it ruled the club and the drawing room, the factory and the office. It swaggered at the dinner table and scourged with scorn a cowardly society. It tore the Golden Rule from the school book and the pictured benignity of Christ from the prayer book."

Capital today spits on the Declaration of Independence, the constitution and laws and 120 years of the history and tradition of the republic and its founders.

THIS IS A CRUCIAL PERIOD IN MODERN CIVILIZATION; mankind seems hovering and cowering on the verge of another era of evolution and revolution, as it did a little over a century ago. Our Declaration of Independence and success in republican self-government, causes the nations instinctively to look to us for a suggestion, a precedent in the situation. Let us give them one worthy of being followed; of a great civil, industrial revolution, accomplished by peaceable means. Let us summon by a vote, inside the forms of law, a convention and give the world a modern, humane, constitution, moulded according to the latest and best considered principles of modern political economy, based on the right of suffrage and "the consent of the governed." Every student of history, every person capable of giving the subject thirty minutes' consecutive thought, will see to that, sooner or later, it must come; that too, whether we approach it by peaceable means or otherwise. Those disposed to temporize and narrow all proposed reform to "bimetallism," cite a precedent and argument for their position the action of the republican party in 1860. They remind us it did not declare in favor of the abolition of slavery, where it then existed in the states; but contented itself by opposing its extension into the territories; they say if it had declared in favor of abolition in the states, it would not have succeeded that campaign. That is probably true. If temporary party success, if to carry that elec-

tion, on a false and unjust position, and let the consequences be what they might, was the one object of the leaders and platform makers of the party in 1860, it took the course to succeed. The underlying, irritating cause was slavery in both the states and territories; the great and good Lincoln saw this, and had the candor and courage of his convictions, to tell the people in 1856-60 "that a house divided against itself cannot stand; the country will soon be all slave or all free." For this bold and candid utterance he was roundly denounced by the twaddlers and trimmers of that day as a political incendiary. He contended to the last and plead for gradual emancipation, with some system of compensation to the owners. As we look back now and read history between the lines, we see that was the only civilized and humane way to have rid ourselves of the great evil by peaceable means. The republican party was the only one in the country then in position to have submitted Lincoln's proposition to the voters. But its leaders more than half accepted the views of the men who denounced Lincoln for saying slavery and the republic could not both stand, and took the contemptible ground of leaving slavery unmolested in the fifteen states where it was, and declaring against extending it into the territories. Its leaders and platform makers were too great partisans, too little of the statesman, too greedy for temporary success, to declare that slavery was wrong everywhere, and ought to be abolished in the states as well as in the territories; that it was a crime against the states where it existed and the whole country; and in a manly and generous appeal to the patriotism and generosity of the South, proposed gradual emancipation, with some system of compensation to the owners. But they were too small, too short-sighted to do it. As a body of men, they were incapable of inspiring in others, or being themselves inspired by a great moral conviction; they meanly took advantage of the sentiment created in the country against slavery by the "anti-slavery advocates," and at the same time excluded all of their convictions and sentiments from the platform. It was the platform of temporizers and tricksters of "practical tactical," unscrupulous politicians, rather than of statesmen, guided by the deep convictions and foresight of a Lincoln. As they would not do it, that proposition never was put before the American people at the polls; they never there passed upon it; never declared as a moral conviction, as a nation,

that slavery was wrong. It was abolished by the executive department of the nation, in the use of the military power, as a military measure, a military necessity. If the republican party had put that proposition clearly before the people, as a great moral principle and patriotic conviction of duty, it would in the end have called the nation back to a sober second thought, "to the better angels of our nature." If not successful that campaign, it would have been right before God and man; it soon would have succeeded on a basis to have prevented the crime and suffering of that awful war in its awful consequences. As it was the people have paid two or three times the cash value of every slave freed, and all the blood-shed and crime of the war besides; it has entailed a debt, that manipulated by European influence, is making debt serfs not only of the black slaves freed by the war, but fifty millions of white besides. Can we not, with this awful precedent and these consequences before us in this crisis, improve on that precedent? Does any thoughtful, patriotic person want to see its sequences repeated? Let us stand firmly to the principles and cause of justice; let us declare that wage debt slavery is wrong everywhere always, in the states and territories, in this and every generation; that debt wage slavery shall be abolished by a system of gradual emancipation, by peaceable means. That to that end we favor the calling of a national constitutional convention to revise the federal constitution.

We ask the citizen to read a little history at this point between the lines. Why could not and did not the great American people abolish slavery by gradual emancipation, by peaceable means, in 1860-65? England did it in 1834; Mexico and the South American republics did it later; still later, the Czar of Russia emancipated his serfs without a great national calamity of civil war and blood-letting. Were we not as a nation and people then as intelligent, as moral, as good and charitable as any or all those nations and peoples?

What American will say we were not? Those nations DID each of them deal with those questions without an awful fratricidal war; why could not and did not we do it? What influence moved on us in the agitation that led up to that awful struggle that did not move on them? One, and one only. What was that?

The literature, the religion, politics and social influence of the religious, political ruling wealthy class of Eng-

land. She and that class broke in on us in that agitation by the aid of her religious, political allies in this country. I need not now recount the advent of that influence; it went into the anglican church; it wrought so powerfully on it from 1821 to 1844 that at that time it rent the Methodists, the most intensely English organization after its own, in the United States, and that made any progress among the masses, into two angry and contending factions. In due time other religious denominations had the same experience, in order and ratio of the violence of the influence of England and Scotland among them. The tory garrison of New England never intended that the question should go before the American people on the broad, charitable Christian basis of gradual emancipation with some degree of compensation to the owner.

The lay and clergy purposed and intended from the first to overthrow and humiliate the men and section of the country that overthrew and humiliated them and their "mother country" in 1776-83 and 1812-15. And they succeeded, and baptized the nation in blood and fire. It was their malign influence that did it. True, there were the Rhetts, Wigfalls and Soules, the fire-eaters of the South, to spurn all offers of compromise and settlement; but on the other hand, there were the Crittendens and Brownlees and Johnsons, of Maryland, Tennessee, Kentucky and Missouri who stood and begged for reconciliation and peace, and even stood for the union, like Stephens, in the face of the opposition of their states. In the end, if it had been put on the right basis, emancipation by peaceable means would have come to us as it had come to other nations and peoples. Some readers may say this is a harsh opinion; on what do you base it? Would that action, then, be any more English and wicked than the action and line of conduct of that class in this country today? Are they not Anglo-maniacs today? Are they not seeking and aiding a secret alliance with England, the monarchy today against the Boer republics, and all the republics, and in favor of England and all other monarchies?

They are standing in the Philippines on the very ground on which England stood in this country in 1776, and with less reason for doing it. They are imperialists and monarchists; they spit on the Monroe Doctrine and on the traditions and history of a century.

CHAPTER XXI.

THE FEDERAL CONSTITUTION MUST BE REVISED.

THIS subject is approached with an appreciation of the supreme interests at stake. Nothing but the awful alternatives now thrust on the country would suggest the title, or inspire the text of this chapter.

As a nation we are facing conditions that appeal to the thoughtful patriot. Society has reached another evolutionary and revolutionary period; evolution is here and revolution, as an evolved fact, is in the near future. The only alternatives left us are, whether it shall be accomplished by peaceable means, inside the forms of law, or otherwise. Time is flying, and with it the chances of a peaceable solution. No nation or civilization ever has solved the problems of the relations of capital and labor. Read history—go to the graveyard of the nations and there see written in letters of blood and ashes the inscriptions on their head-stones, “died because of injustice of capital to labor.” New conditions surround us. In the short term of thirty years, 31,000 men have become the owners of one-half the wealth of the nation; public and private debt servitude is here; an indebtedness of \$30,000,000,000, or \$400 per capita, or \$2,000 per voter, encumbers and absorbs the annual productions of the nation. Wealth untold heaped in the lap of an idle, vicious and corrupt class; enforced idleness, untold poverty, privation and suffering, settling like a pall of darkness over the nation, are the salient points of our national condition. And with shameless cruelty, a prostituted church and secular pro-British press, prostituted legislative, executive and judicial departments, are advocating a system of finance, banking, transportation, money and land, that aggravate and will perpetuate all these un-Christian, inhumane conditions. These conditions have grown up under our present organic law. No permanent adjustment of the relations of capital and labor, that now harass and threaten the public welfare, can ever be had without a revision of the constitution of the United States. That will be the consummation, in any event, of the coming revolution. It is the only way an intelligent and civilized people can crystalize and register their verdicts and conclu-

sions on such questions. The revolutions of the last century and a half have had, as the main objective points, the gaining of the rights of representation and suffrage by means of the ballot. We have it and a century's experience in its use. It seems we ought to be able to accomplish the assembling of a national constitutional convention, and the adoption of a revised constitution by peaceable means. The great American and French revolutions and all others that left any permanent results, were thus consummated.

A certain definite written constitution is the one distinguishing feature of modern republican self-government. The constitutional monarchies and empires have indefinite, uncertain, unwritten constitutions.

In the best of them, as in England, religious oligarchies and wealth aristocracies, can and do fatten, grow and absorb the wealth and strength of the nation. Society, states and nations are creatures of growth; they have childhood, young manhood and manhood's estate, the period of imbecility and decay. A form of government that may be suited to one people, may be unsuited to another, or even to the same people at different stages of their development.

The older and greater states of the union have all been compelled to revise their organic law one or more times, to keep pace with their increase of population, the appliances and developments of their commerce, their intelligence and education. The *constitution* of the United States was formed by a body of men far in advance of their day and age. It will go down to history as one of the most remarkable instruments ever formulated by men; as second only to the immortal Declaration of Independence; yet great and good as it is, it is marred and impaired in its usefulness by the impress of aristocratic, conservative class ideas, that have thus far disfigured everything of that character that has emanated from the minds of men. No body of men, ever were or ever will be, possessed of perfect charity and infinite foresight; nevertheless, progress of the race is possible and advancement is a fact.

In their day, there was not a steamboat, locomotive, electric telegraph, motor or light; they had been educated as Englishmen and subjects, not as Americans and citizens. The greatest and best minds are always influenced more or less by early impressions and associations. Great and good as they were, as a body, they fenced around and protected the "slave trade" and human slavery, although

they blushed to speak and refused to write the words "slave" or "slavery" in the Charter of our Liberties. Only a few of them comprehended the dignity and importance of the right of suffrage; and still fewer had faith in the people to entrust them with the untrammeled right of its exercise. Nearly all, at least many of them, dreaded it as a contagion or disease to inoculate, vaccinate or quarantine against. Every person of candor and sense is compelled to admit we never have had but little, if any more than half a republic. Nearly all of the provisions of the federal constitution, concerning the exercise of the right of suffrage, are a species of variloid vaccination and quarantining to defeat the direct vote, the first choice of the citizen, as expressed by his ballot. He has a direct vote for only one of four classes of officers chosen, that of congressmen. He was permitted only to vote for a man, who was to vote for him for chief executive and United States senators. He is only permitted to vote for men to vote for others, who in turn are to appoint the federal judiciary. Three minds and volitions intervene between his and the final choice or election of the federal judge. In fact, he has about as much voice in choosing the federal judge, as in electing the Czar of Russia. The provisions of our constitution on that subject are simply copied from those of the monarchy of England and in vogue since the Norman Conquest, and "the smear of blood and grease" in the language of Dickens, of the reigns of Henry VIII and King John. Of the period when the peasant serf was bought and sold with the land; when the lord demanded and exercised the right on the bridal eve of the marriage of the vassal daughter, of an opportunity to be the father of her first born child.

The system of electing judges that was in vogue when defendants in cases of treason and other capital cases were denied counsel. When Jefferies and his brood murdered and confiscated judicially, in obedience to the orders of the "privy counsel." Some of these precedents that are "so English, you know," have savory ancestors and fragrant memories.

The words "corporation," "bank," "transportation," "railroad" nor "telegraph" are used in it; nor any words of like import, since those subjects of supreme importance were not then in existence. On those subjects that today largely absorb the time and energies of law-making and administration, we have no written federal constitution; like

England and the monarchies on those subjects, we have only an unwritten one. All the pro-British and European influences in our country are serenely and supremely contented with this condition of affairs. They will prove to be as much opposed to a certain written constitution on these subjects as they were to the Declaration of Independence in 1776, or as they are to a certain written constitution for England today. Under our unwritten pro-British establishment today, they are more powerful in our affairs than they were when they fired upon the revolutionary fathers on the commons of Lexington and Concord.

In the absence of any written constitution on these subjects, that influence has carried bodily over here the English corporation, capitalistic system, and have procured the federal and other courts to read it into our system and call it our fundamental law.

They were greatly facilitated in this enterprise by the fact we were one in language, and as a natural consequence adopted the literature, system of laws, and to a considerable extent, their religion. But if we harbor an intention of perpetuating the constitution and institutions of the republic, we should re-read and remember some of our history of the colonial and revolutionary times. We might well remember that the ruling classes of England are descendants of pirates and robbers—that the history of England for three centuries in her dealings with other nations less powerful than herself, would have shamed the pagans five centuries before Christ. That even the voice of the greatest living Englishman in the house of lords, appealing to every tie of humanity, religion and consanguinity in a dictation that might have done honor to a Gabriel, could not and did not change the policy of “my Lord’s temporal and spiritual” of that day. That they hired and then inflamed with rum the cruel instincts of “The Indian dogs of war” to murder our fathers and outrage and murder our mothers. The following is quoted from the speech of Lord Chatham to the house of lords, “on the American question,” in the period of our revolution:

“My lords, I did not intend to encroach so much upon your time, but I cannot repress my indignation; I feel myself impelled to speak. My lords, we are called upon as members of this house, as men, as Christians, to protest against such horrible barbarity. * * For “it is perfectly allowable,” says Lord Suffolk, “to use all the means

which God and nature has put in our hands." What ideas of God and nature that noble lord may entertain, I know not; I know that such detestable principles are equally abhorrent to religion and humanity. What to attribute the sacred sanction of God and nature to the massacres of the Indian scalping knife! to the cannibal savage, torturing, murdering, devouring, drinking the blood of his mangled victims! Such notions shock every precept of morality, every feeling of humanity, every sentiment of honor.

"These abominable principles and this more abominable avowal of them, demand the most decisive indignation. I call upon that right reverend bench to vindicate the religion of their God, to support the justice of their country. I call on the bishops to interpose their unsullied sanctity, upon the judges to interpose the purity of their ermine to save us from this pollution. I call upon the honor of your lordships to reverence the dignity of your ancestors and maintain your own. I call upon the spirit and humanity of my country to vindicate the national character. I invoke the genius of the constitution. From the tapestry that adorn these walls, the immortal ancestor of this lord frowns with indignation at the disgrace of his country. In vain did he defend the liberty and establish the religion of Britain against the tyranny of Rome, if these worse than popish cruelties and inquisitorial practices are endured among us. To send forth the merciless cannibal thirsting for blood! against whom? Your Protestant brethren to lay waste their country, to desolate their dwellings and extirpate their race and name by the instrumentalities of these horrible hounds of war. Spain can no longer boast of pre-eminence in barbarity. She armed herself with hounds to extirpate the wretched natives of Mexico; we, more ruthless, loose the dogs of war against our countrymen in America, endeared to us by every tie that can sanctify humanity. I solemnly call upon your lordships and upon every order of men in the state to stamp upon this infamous procedure the indelible stigma of the public abhorrence. More particularly I call upon the holy prelates of our religion to do away this iniquity; let them perform the lustration to purify the country from the deep deadly sin. My lords, I am old and weak, and at present unable to say more; but my feelings and indignation were too strong to have said less. I could not have slept this night in my bed, nor even reposed my head upon my pillow without giving vent to

my eternal abhorrence of such enormous and preposterous principles." It was almost his dying effort. But all in vain. The measure to hire the Indian savages, to furnish them arms and spirits to inspire to a higher pitch their natural, brutal passions, was carried by "my lords," spiritual and temporal. And in due time followed the "well-known mode of warfare" of the savage murdering of our fathers, outraging their wives, mothers, sisters and sweethearts. Lord Chatham might as well have appealed to the "bench," "bishops," and "lords" of the domain of his satanic majesty for "mercy," "religion," or "humanity."

In vain was his appeal to "the reverend bench" and the bishops. At Forts Meigs and McHenry, and the Valley of Wyoming, Pennsylvania and Cherry Valley, New York, these allies of "Christian England" committed crimes mid scenes to shock humanity. This kind of literature no longer reaches the American youth; since we are Anglicised, a pro-British secular and Jew church press, dress the British lion in the tame skin of the calf or sheep. If there was in existence any evidence of a change of heart, as to these cruel instincts, we would gladly forget and would never refer to those awful facts. On the other hand evidence of this pagan policy and disregard of the rights of man exists all round the globe. Look at England's policy in India, China, Ireland, Turkey, Egypt and Africa. And last, but not least, look at her work and policy in our own unhappy country. All and more than she lost with the sword in two cruel wars, she has now regained by diplomacy, by an insinuating and corrupting policy, undermining one after another the very departments of our governments, until her Jew usury policy is installed here supreme, according to and by law. The republic is in fact subverted; all left of it, if the present order of things can be maintained, is a hollow mockery. But we are now beating the drums for another Lexington and Concord. We are organizing a revolution that will put her off this continent and pursue her round and round the globe. The sons of the fathers who made, and made good, the Declaration of Independence, are here yet; they are getting in the humor to repeat that revolution from Lexington to Yorktown, with marks of accent and emphasis all along the line. They have not become accustomed to being serfs or tenants at will in their own land and country. Compare our society now with a hundred years ago, from a social, political and industrial

standpoint. Greater changes have been evolved in that period of progress, than in any period of a thousand years before. The productive power of man's labor has been multiplied ten times by invention and harnessing steam and electricity to his machines. But under the present order, capital seizes these agencies, owns and capitalizes the machines and turns them, energized by a cruel system of fixed income demanding capitalization upon labor and invention, its creator. Capital owns and operates the machine, hires a man to become, as it were, a part of it, in the operation. It demands and procures for itself and the machine more protection than is given the men. Laws are made and administered and order maintained to "protect timid capital." It is the machine, the dollar, against the man, in the wage slavery, as it was in chattel slavery. The colored man when sold forty years ago, on the auction block, was a slave because he did not have the money (\$1200.00) to buy his freedom. Slavery, chattel or wage, is simply the dollar, the machine, capital against the man. Capital day by day waxes in importance in the eye of the law, and the man, day by day, wanes. It organizes in syndicates, trusts and combines, and procures class legislation to accomplish its purposes; at the same time it procures the passage and execution of laws, by the judiciary, police and military, to disorganize and punish men, for organizing for mutual protection. Every person of general information and candor will admit this to be a truthful statement of the prevailing conditions and the trend of our affairs. We should remember our revolution of 1776 was not an industrial one. The Declaration of Independence does not attempt to deal with the financial and industrial conditions that today are crowding us into the vortex of civil revolution. These tremendous questions and supreme interests of the modern world, were four generations, one and a quarter centuries below its then political horizon. It has taken the application of steam and electricity to commerce, the political cyclone of the French revolution, and the series of evolved ones, the liberation of mind and thought, consequent upon the divorce of church and state; and the product of the last century's inventions, to pulse the supreme crisis that now faces mankind and modern civilization, up to and above our political horizon. It not only is a crisis for us, but also for the whole world.

Our revolution of 1776, like an electric spark, ignited a

whole series of them, that followed in quick succession. They put the greedy, bloody old past and the present in Europe, face to face, with arms in their hands. On the field of Waterloo, the present and the future hopes of mankind were for a time overcome in Europe—the past for a time crawled out of the haunts in which it had hidden because of its fear of France. The great French revolution was both political and industrial in character. The series now soon to follow will be more of that nature. Europe is ready to reverse Waterloo with Bonaparte left out. As these modern economic and industrial questions were not then, on the political horizon of the world, the Declaration of Independence nor the constitution attempted to deal with them.

The thoughtful mind can but be painfully impressed with the great distance the constitution falls behind the Declaration of Independence. It boldly asserted all just government is by the consent of the governed; but the constitution in three or four instances, quarantines against “the consent of the governed” as expressed by ballot.

The school of which Jefferson became the center imbibed more and more of the lessons of the sublime French revolution, and less of the old conservative aristocratic English establishment. Hamilton was the champion of such ideas; he and Jefferson became the antipodes of these two influences in the earlier life of the republic. Hence the pro-British church and secular press, have always lauded Hamilton and his memory as the embodiment of political and patriotic wisdom, and depreciated and slandered the memory and teachings of Jefferson. A champion of the modern pro-British apostasy, in introducing a measure to fasten the alien national banking system more firmly upon us as a nation, used this language: “I believe, Mr. President, that the fame of Jefferson is waning, and that the fame of Hamilton is waxing in the minds of the American people; we are gravitating toward a stronger government and I am glad of it.” That is, we are gravitating toward stronger capitalistic establishment, in which the dollar, the machine, is everything and the man little or nothing. The fame of the champion of class laws, that makes 31,000 millionaires and 60,000,000 debt serfs; the system under which “wealth accumulates and men decay;” that enforces “man’s inhumanity to man;” that threatens the overthrow of the republic, the man, the champion of this system, who in violation of

the laws of his country and good morals, engaged in a duel with Aaron Burr and "died as the fool dies"—that man's fame is waxing in the minds of the American people. And the fame of the people's political prophet and priest, the man who wrote the Declaration of Independence, who helped form the Constitution, who was twice president, who never violated the laws of his country, died, loved and revered by all—his fame is waning in the minds of the American people.

So it has ever been; the class whose special interests Hamilton served, the apostles of the apostasy, the Jew pro-British capitalistic influence in this country, have arrogated to themselves to be the American people and alone authorized to speak for them. In truth, they are not one in a hundred of the American people. They are the froth, foam, scum, fuss and feathers that have floated to the top of our national affairs, in the period of national degredation, consequent upon the prejudices engendered by the late war and the advent and predominance of alien, English-European influence.

The causes that superinduce the conditions that now threaten our institutions ought to be understood. At the bottom of these is the general practice of legalized usury. It has been the consumption that has attacked and destroyed the vitals of the nation, and civilization, of antiquity. Until the seventeenth century the Christian world, Catholic and Protestant, and east and west, would no more permit its practice than the commission of any other crime against which the decalogue leveled its denunciations.

Interest, according to the doctrine and literature of the church and world until then, was usury without regard to rate. The Jew is the usurer of antiquity, but he does not practice it on the Jew; under the law of Moses he dare not. When the Nazarene came he and his diciples taught "there is no more Jew or Gentile, bond or free," that the partition wall between the Jew and Gentile was broken down. If that proposition were accepted the occupation of the Jew since antiquity, practicing usury on the Gentile, is gone. He adheres to that practice as strenuously as to his religion and his separate race identity. He has contended with the Nazarene and his church since the day he dragged him out of the gates and up the side of Golgotha for his privilege of practicing usury on the "uncircumcised."

For the first sixteen centuries it seemed his was a losing

cause; it seemed he could hardly maintain "the partition wall" between him and the rest of mankind, and his assumed right to reduce them to industrial serfdom by his practice of usury. Until then he was driven from one country to another, at times with acts of awful vengeance. But now all is changed; he is "monarch of all he surveys;" he has put up "the partition wall" good and strong between the uncircumcised and himself; he has re-asserted and, as it stands established his right to practice usury on, and industrially subjugate the Gentile race. And he is doing it. Their governments are his sheriffs and constables to rob and plunder the people and deliver the booty to him and his allies. Their churches are fish markets and their clergy are pipers in the back yards of the synagogues. Again he has dragged the Nazarene out at the gates up to the "place of a skull" to the bone yard and grave yard of the nations; and there he is "crucifying him afresh and putting him to an open shame between two thieves, an apostatized church and a brutalized state; our own governments are his "centurions."

The chartering and establishment of the Bank of England in 1694 may be named as the time when he entered on his term of final and complete triumph.

That was the inauguration of the system of blanketing the nations with perpetual public debts, to be the basis of bank currency, to be loaned to the people at perpetual usury. Nation after nation has followed apostatized England in this matter until today what is usually denominated Christendom, is plastered down with usury-drawing public debts; the people are in a state of industrial serfdom in which their annual production of wealth are absorbed to pay interest on interminable debts. Under the Jew usurer's domination and the present administration of our affairs, there absolutely is no hope.

CHAPTER XXII.

THE TEMPORAL POWER OF THE POPES.

MY kingdom is not of this world; if it were then would my servants fight, that I should not be delivered to the Jews." "Put up thy sword; for they that take the sword shall perish by the sword." "If I then your Lord and master have washed your feet, ye ought also wash one another's feet. For I have given you an example that ye should do as I have done to you. Verily I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him."—Christ.

It is not intended to consider the claim of the Popes as the spiritual head of the Roman Catholic Church. That is a matter of religious belief of millions, that we would not in any manner assail or offend. But the claim to temporal power and authority, of a secular or national ruler, over certain parts of Italy called the papal states and the general political control of the world and its moral and political influence on mankind past, present and future, is another thing. It has exercised a great influence in the past, it still has a hold on the minds of many and exercises an influence over them in political action, that cannot be ignored. As we understand, it never was or could be a doctrine of the church; it never was put forward as a theory or acted upon until the eighth century. About the year 720 A. D., during the disintergration of the Roman Empire and the consequent chaos of society, the Pope was looked to as a leader, adviser and for protection in some degree. About the year A. D. 726, Pope Gregory III. declared the city of Rome to be independent of the Byzantine crown. This caused war, that finally ended in conceding all claimed, to Pope Stephen II. This was the first assertion and recognition of the claim of secular or temporal power of the Popes over what was afterward known as the papal states. These at one time comprised territories and provinces of Italy, that at its greatest extent, about A. D. 1650 comprised about 15,000 square miles and had over 3,000,000 population. In making these acquisitions of domain, the Popes were engaged in wars; were accused of intrigue and bribery and one at least of pro-

curing murder. We do not state this, to assert the truth of these charges, but to show the scandals to which the assertion of these claims led. These charges were made by adherents of the church at the time. It is, however, beyond dispute, that the assertion of these claims and the acquisition of these territories, led to long wars with the German Emperors and others. The Popes have maintained an army of 20,000 men, composed of infantry, cavalry and artillery. In 1797 the people of these provinces and others of Italy, all Roman Catholics, hailed the French under Napoleon, as deliverers and the papal states were made a part of the Cisalpine Republic; and the power of the popes was set aside. In 1809 the papal states and Rome were made a part of France. In 1814, on the overthrow of Napoleon, the authority of the Pope over the papal states was restored, mainly by the intervention of the Protestant powers and monarchies of Russia, Prussia and England, as a part of the scheme to sustain the "balance of power" of Europe, the armed neutrality and afterward the decrees of the so-called "Holy Alliance." It devolved on Austria to maintain the authority of the Pope over the people, who resisted and at every opportunity repudiated and overthrew it. The people had a taste of liberty and the benefits of better, if not good government, under France. Grave charges of maladministration were made against the papal clerical government; it seemed there must have been some grounds for it, since even the medieval authority and government of Austria recommended reformation of abuses. In 1846, Pope Pius IX. attempted in good faith, to liberalize the papal government and introduce reforms; but the revolution of 1848 coming on, Austria resisted his attempts at reform; he hesitated and his authority was overthrown and he was compelled to flee from Rome. But Spain, Austria and France intervened with armies and restored his authority again over the papal states; and it was sustained and upheld alone by the presence of the French soldiers until 1870. At that time they were withdrawn and the people at once repudiated the authority of the Pope and joined in the movement to unite Italy under a government of her own. The papal temporal authority seems now to be permanently overthrown. This in plain terms is the story of the temporal power of the Popes. It has been from the first, a source of scandal and undoubtedly of intrigue and corruption; it has sullied the office with unseemly complications; has contaminated, that high re-

ligious position, with struggles with that of the common kingly secular power and rulers. The Popes claim to represent and follow the teachings of him who said, "The foxes have holes, the birds of the air have nests, but the son of man hath not where to lay his head." His locks were wet with dew, he did not have a change of the simplest raiment. He said to Peter whose "Signet ring," they claim to wear, "Put up thy sword; they who take the sword shall perish by the sword." He said to the man who asked him to speak to his brother, to divide the estate with him, "Man who made me a judge or a divider over you?" He sent Peter to get the penny to pay their tax, "Lest they (the civil authorities) be offended." He said he could for asking have legions of angels to fight for him, but did not summon one. To show his humility and denial of all secular or temporal authority, he washed his disciples feet and said it was for an example to them; "The servant is not greater than his Lord, neither he that that is sent than he that sent him."

But here were the Popes with armies of their own, commanded by officers of their own appointment, to sustain their civil authority; reaching out for and grasping for more and more possessions and domain until 1650. Not telling men to "put up the sword," but actually calling on Austria, Spain, France, Russia, Prussia and England, to draw it to sustain and establish their power and authority over an unwilling and resisting people of their own religion. If these claims ever had the sanction of "Our Father" and the founder of Christianity, then they have had a policy and purpose in the world that has gone out of date and that has failed; for the temporal power of the Popes has most ignominiously failed in every respect.

If it were of their ordering the Nazarene said: "By their fruits ye shall know them." The provinces governed by the Vatican ought to have borne the fruits of moral, intellectual and material superiority, to prove its authority and origin. If it was a part of their plan for the conversion of the world, it has most signally failed; if it was an integral part of Christianity, it has in that part failed; it is growing less and less; it is on the decline; it is in a decadent condition; it is a vanishing moon and a setting sun. We are driven to this position, or to the other one, that it never was a part of the teachings of the founder of Christianity; it never was anything but the inspiration of the avarice and ambition of men. Like all such,

it has been a scandal and disgrace to the church, a source of confusion to good men and of corruption and undue influence to evil men. It has, undoubtedly, had great influence in giving shape and respectability in the minds of the people, to the doctrine of the divine right of kings in Europe. If "Our Father" is the originator of the doctrine and practice; if those who have administered these governments are of his choosing and reign by right of his willing and authority, then according to all the laws of mind we know, He is morally responsible for its success or failure. If He chose to take part thus in the affairs of men and is doing it, as they claim, He could have done more or less; have done differently and secured different results. He is therefore morally responsible for it and its results. In the light of history of one thousand years of that kind of government and its results today, to impute it to him is no less than a libel of the character of "Our Father." It would be a libel on the character of a good man, who had acted with freedom, authority and power, and brought such results. The doctrine of the divine right of kings never was a doctrine of the Roman Catholic church. Along with the claim to temporal authority over the papal states was asserted the further one to regulate generally the affairs of other states and nations; to crown and dethrone princes, and give one nation or people over to another to be governed. The Irish as a nation and people have suffered more from this claim than any other nation. In the year 1155 Adrian IV. (Breakspear), the only English pope that ever filled the papal chair, took advantage of his position to appease the itching avarice and ambition of Henry II., king of England, by authorizing him to go to Ireland and reduce it and its church to Rome, under the pretense of collecting "Peter's pence." This gave the avarice of England a pretext to wet its tiger's tongue in Irish blood; it has lapped it ever since with the fierceness of a man-eater. She claims still to be there on a humane mission; in fact, giving Ireland "such protection as vultures give to lambs, coyering and devouring them." Prior to this Ireland had been the repository of learning and teaching in Europe, in fact, in that respect, superior to Rome.

CARDINAL GIBBONS ON THE TEMPORAL POWER OF THE POPES.

I have read Cardinal Gibbons' defense of their power in Chapter XII of his book, entitled "The Faith of Our

Fathers." He gives a short historical account of its growth, that omits some of the facts herein stated.

He puts his defense of their claims on three grounds, as follows:

"There are three titles, which render the tenure of a prince, honest and incontestable, viz., long possession, legitimate acquisition, and a just use of the original grant confided to him." He thus puts the claim on the same grounds as those of any other temporal ruler or monarch, and does not advance the claim of the divine right of kings. We propose to examine the three grounds of defense. First, that of "long possession." In support of this he says: "The temporal dominion of the Pope is most ancient in point of time. He commenced, as we have seen, to enjoy full sovereignty, about the middle of the eighth century. The Pope was consequently a temporal ruler of Rome for upward of 1100 years. The papal dynasty was therefore, the oldest in Europe and probably in the world. The Pope was temporal ruler of Rome four hundred years before England subjugated Ireland and seven hundred years before the first European pressed his foot on the American continent."

That is the argument of the political priest Talleyrand, he called "Legitimacy." If it is a valid argument and claim to sustain the tenure of the political power of a prince of a country upon its soil and people, it does away forever with the Christian national doctrine that governments "derive their just powers from the consent of the governed." If great age is title and authority on which to base a claim to temporal authority and a practice, a *statu quo* of a state of affairs, then slavery, polygamy and every other abomination ever practiced by men, can present their credentials. He attempts to plead the statute of limitations and the right of prescription against the people of the papal states. If the claim and argument are valid there, it would overthrow every republic in the world. England claims the same right and title to rob and plunder Ireland. On that argument George III had good title to the land and people of the Colonies, and still has.

When the Revolutionary fathers overthrew his title it was illegal and political robbery, and it was no better that it was done by the voice and vote of the people. The people of the Colonies had no right to transfer by their suffrage the "patrimony" of George III. to the United States. The argument is just as good for Victoria here to-

day as for the popes in Italy. And the same may be said of Mexico and the South American republics. Spain had that kind of title to them, as legitimate as that of the popes to the papal states. If she had the power, according to that doctrine, she has the right to invade each of them, overthrow their governments and re-establish "her patrimony," or right to farm them as colonies, for her profit and convenience, as she did Cuba, Porto Rico and the Philippines. According to that doctrine, the Monroe Doctrine was wrong. The doctrine of the "Holy Alliance" of Spain, Russia, Prussia, Austria and France, under the Bourbons, to maintain the despots and despotisms, the *statu quo* of mediaeval Europe, was right. When the "Holy Alliance" sovereigns at Layback in 1821 resolved that they would proceed and use their armies to counteract and overthrow the work of that second Washington, General Bolivar, in rescuing South America from the despotism of Spain and Portugal, and establishing the family and sisterhood of the South American republics, they were right. And when President Monroe informed them that such action on their part and interference in the political affairs of this hemisphere would be considered by the United States as an "unfriendly act," he and the United States were wrong.

That is what the doctrine of legitimacy and title to sovereignty based on time, means. It means that the rights of the people to their productions and labor and to govern themselves and the soil on which they live, is only of secondary importance. That the hordes of royalty, nobility and clergy, who claim "patrimonies," to farm for their pleasure, luxury and false pride, must first be accommodated and satisfied, and then if anything is left, "the dumb driven cattle" may live and stay if they can rent. That is the meaning of the Cardinal's argument of the right of sovereign princes, established on the principle of time, age and legitimacy. I take it from his name, he is an Irishman by birth or descent. If so, how does he and the Irish nationalists, all patriotic Irishmen, like the tenor and effect of it? According to it the title given England by the exercise of the temporal power by (Breakspear, English,) Pope Adrian IV., and perfected by Cromwell, has now ripened by centuries of use, into a legitimate title. According to it, Ireland by her united vote, has no right to transfer that "patrimony" of Victoria to Ireland and the people. Not only did a pope in the use of the temporal power, first hu-

miliate and prepare the way for the centuries of political woes through which Ireland has been doomed to pass, but the Vatican has been more than once used to head off, confuse and bring to naught the efforts of her sons to rescue her. Her very fidelity to her religion has been used and played on to this end. And the Vatican and its influence, and it seems others, would today, if in their power, trade off the future hopes of Ireland for independence, for a restoration of the temporal power of the popes. If anything would dampen the ardor of a non-Catholic in his love for the cause, and hopes for the liberation and independence of Ireland, it would be to see her sons still clamoring for a restoration of the temporal power of the Pope over the unwilling and resisting people of the papal states.

THE SECOND CLAIM TO TITLE IS STATED AS FOLLOWS: "His civil authority was established not by the sword of conquest nor the violence of usurpation. He did not mount the throne on the ruins of outraged liberties or violated treaties, but he was called to rule by the unanimous voice of a grateful people. Always the devoted Spiritual Father of Rome, he providentially became its civil defender, and the temporal power he had possessed already by popular suffrage was ratified and sanctioned by the sovereign act of the French monarch. In a word, the ship of state was in danger of being engulfed between the fierce waves of foreign invasion. The captain, meantime, folded his arms and abandoned the ship to her fate. The Pope was called to the helm in the emergency, and he saved the vessel from shipwreck and the people from destruction. Hence even the infidel Gibbon was forced to use the following language in discussing this subject: "Their (the pope's) temporal dominion is now confirmed by the reverence of a thousand years, and their nobles title is the free choice of a people whom they had redeemed from slavery."

So say we "the free choice of the people," was a good title to sovereignty a thousand years ago, and in our opinion, is just as good today, but it is not so in the estimation of the Cardinal. In the same chapter he uses this language: "But we are told that the Roman people by a plebiscitum, or popular vote, expressed their desire to be annexed to the Pied-Montese government." To this I answer in the first place, that we ought to know the importance to attach to elections held under the shadow of the bayonet.

* * * In the second place, the Roman people, even

had they so desired, had no right to transfer by their suffrage, the patrimony of St. Peter to Victor Emanuel. They could not give what did not belong to them. The papal territory was granted to the Popes in trust for the use and benefit of the church; that is, for the use and benefit of the Catholics of Christendom. The Catholic world, therefore, and not merely a handful of Roman subjects, must give its consent before such a transfer could be declared legitimate. Rome is to Catholic Christendom what Washington is to the United States. As the citizens of Washington have no power without the concurrence of the United States, to annex their city to Maryland or Virginia, neither can the citizens of Rome hand over their city to the kingdom of Piedmont without the acquiescence of the faithful dispersed throughout the world."

He thus most emphatically takes the position that "the free choice of the people" made now against the Popes, is invalid and of no force; but "the free choice of the people" made a thousand years ago in favor of the Popes was so valid then that it can never be changed or revoked by their descendants. We shall not dispute his claim that the temporal power of the Popes was first conferred on them by the free choice of the people. But to concede it, it was a thousand years ago, and the people who today occupy the territory of Rome have the same right of free choice that their ancestors had. As he says the Popes are not hereditary; they are elected by a body of men, independent of, not chosen by the people, and who have many motives not conducive to their political interests. The Pope of today is one man, the Pope of a thousand years ago was another; they are chosen from a religious and not political views and considerations. Not that we intend to say that the Pope of today is better or worse. He says the people by their elections and choice, in choosing Victor Emanuel as their king, "could not give that which did not belong to them." What did they give by that vote? Simply the choice to make him the impersonation of their sovereignty as a nation, or in a national sense. If they, the people, do not possess that power, who does?

That "Rome is to Catholic Christendom what Washington is to the United States," is an astounding doctrine. If that is true, then Catholic Christendom is a political organization, and Catholics owe a double allegiance, one to Rome and one to the country in which they live. His

illustration is a most unhappy one, used in discussing the temporal political power of the Popes, and is so carried out as to be unquestionable in meaning. He used it to enforce the proposition that Catholic Christendom has such a vested interest in the soil and people of the papal states and such political power over them, that they have no right to choose the form of government or the king to whom they will owe and give allegiance. The point he attempts to make is that they are stripped of their national sovereignty, because the Popes were invested with it a thousand years ago. If the Cardinal belongs to the political government, of which Rome and the popes are the poplitical head, as Washington is of the United States, how does he divide his allegiance? How much does he owe to Rome and the Popes, how much to Washington and the United States? I am putting the argument on his own political grounds. He puts the claims of the Popes on the same grounds as those of any temporal prince; he puts it purely on political grounds, and as a laymen I meet him there. If he and such as he thus recognize the Pope as the head of a political power and government, the same as those of which Washington, London and Paris are the capitals, then it follows before he is permitted to exercise the right of suffrage in this or any other government, they ought to be required to take an oath and renounce political allegiance to the Popes. There is no escape from the proposition that the Pope's ablegate and minister here should go to Washington and hand in his authority to represent his government and be treated as a foreign minister, and be recognized or denied recognition as such, and required to comply with international law in such cases. In doing that, he would involve this and every other country in which he so acted, in difficulties and quarrels with the government of Italy, a friendly power. And his associations and communications with Catholics of this and other countries in all matters, and especially tending to recognize their temporal political power, or to reinstate them in the sovereignty of the papal states, would be unfriendly acts to Italy. And under international law we would be under obligations to suppress any action in that direction, as we were to suppress the Fenians in their demonstrations against Canada. All this would be very embarrassing to him and give occasion for the prejudiced and evil disposed to make all kinds of charges, with at least apparent grounds; would tend to mix and muddle the duties of the citizen, in

his duties and relations to church and state. But when the temporal power of the Pope is disclaimed or abolished; when they are no longer political princes claiming political power and kingly prerogatives, all pretexts to making these objections are removed. When he is only the spiritual head of the church, not claiming or attempting to exercise political authority or to control his ministers and adherents in those respects, no man has any claim or pretense to call in question their allegiance, religion and matters of conscience. Thus every higher consideration disclaims it.

The Cardinal commences a series of protests as follows: "We protest, therefore, against the occupation of Rome by foreign troops as a high-handed act of injustice and a gross violation of the commandment, 'Thou shalt not steal.'"

The fact is, the city of Rome is not occupied by foreign troops; it is occupied by Italian troops, in the national uniform and under the national flag of Italy. Did he or the Popes protest against the occupation of Rome by foreign troops as a high-handed act of injustice, when from 1814 to 1870, the Austrians, Spanish and French troops by turns restored the Popes by force of arms, to their temporal power over the papal states, and occupied Rome to sustain it? Has there been a popular movement or agitation in favor of the restoration of the power, since the French overthrew it in 1797? It is well known that their temporal power has not been sustained a day since then by "the voice and vote of the people." That as soon as the coercive power of foreign bayonets has been removed, the people have thrown off their government. And why is this? The popes certainly had an opportunity, if time is anything, to have made these people the most prosperous in the world; to have so attached them to their power and authority that they would not fly into rebellion at every opportunity. But they did not.

THE THIRD AND LAST CLAIM IS AS FOLLOWS:

"What is the use or advantage of the temporal power?" This is well worth considering, as many have erroneous notions on the subject.

The object is not to aggrandize or enrich the Pope. He ascends the papal chair generally, an old man, when human passion and human ambition, if any did exist, are on the wane. His personal expenses do not exceed a few dollars a day. He eats alone and very abstemiously. He has no

wife, no children, to enrich with the spoils of office, as he is an unmarried man. The Popedom is not hereditary, like the sovereignty of England, but elective, like the office of our president, and the Holy Father is succeeded by a pontiff to whom he is bound by no family ties. What personal motive therefore, can he have in desiring temporal sovereignty? I am sure, indeed, that if the Holy Father were to consult his own taste and feelings, he would rather be free from the trammels of civil government. But he has higher interests to subserve. He must vindicate the eternal laws of justice which have been violated in his person. If "violated in his person," that is a matter personal to him, and men generally are not concerned.

If it is not "a patrimony" to enrich the Pope for his financial convenience; what is it? The very fact he is usually "an old man," and if conscientious, burdened with the spiritual administration of the church, shows that he is unable to attend to these additional duties, and ought not to be taxed with them. In fact, in practice he was not; it was shifted to and his temporal authority was administered by a set of men who gained and maintained a reputation in Europe, for meddling ambition and plotters; whose administration in fact, oppressed the people and scandalized the government of the Pope. It is a strange "eternal law of justice," that would call on the Pope or any other prince to make war to enforce his rule over an unwilling and resisting people. He says "The Holy Father must be either a sovereign or a subject." The Nazarene declared himself and Peter both to be subjects, by directing Peter to go and catch the fish to get the pennies to pay their "tax," lest, "they" (the civil authorities) be offended. When they sought to take him to make him a king, a temporal prince like the Pope, he slipped away from them. When the man asked him to speak to his brother to divide the inheritance, he said: "Man, who made me a judge or divider over you?" When asked by Pilate the direct question if he was a king, he said, "My kingdom is not of this world; if it were, then would my servants fight." He would not when he said he might command "legions of angels" to fight to save his life. The Popes have asked the French, Austrian and Spanish troops to fight to sustain their authority and "patrimony," and sat behind walls of bayonets to enjoy it. The Nazarene said: "I come not to be ministered to, but to minister." and after he had washed his disciple's feet for an

example for them, he said: "The servant is not greater than his lord nor he that is sent, than he that sent him."

And now it comes to light that the present Pope, one of the purest and broadest minded men that ever occupied the papal chair, has been during his occupancy, defrauded and robbed of millions of wealth, the accumulation of the gifts of the faithful to him and his predecessors.

Betrayed purposely or by failure of judgment by some of thoes nearest and in most confidential relations, in the management of these secular affairs. If he could be and has been betrayed in these matters, might he not have been in the matter of the use and abuse of the political temporal power, and the people despoiled in his name? It is better for him, the church and the tremendous interests over which he presides, that he and those interests be not embarrassed by the entangling and bewildering exercise of the temporal power.



CHAPTER XXIII.

THE DARTMOUTH COLLEGE CASE—PUBLIC OWNERSHIP OF PUBLIC UTILITIES.

THAT case is cited by the corporation despotism as authority for its existence and position. As quoted and used it is made to support a legal doctrine the very opposite of that taught in the opinions of the judges. It is entitled *Dartmouth College vs. Woodward*, 4 Wheaton, 518, U. S. Supreme Court Reports.

An examination of the text of the opinions will inspire the reader with indignation at the sublime impudence of the corporation despotism. It will be clearly seen, by a careful reading, the case has been quoted as authority for doctrines, the very opposite of that laid down. It was decided by the Supreme Court in the year 1819. In the year 1769, one Dr. Wheelock, procured a charter from the crown of England, for his then little "Indian School." On account of donations made by him, it was named for the Earl of Dartmouth and the college was located in the State of New Hampshire, with all the usual powers of a college. It was provided in its charter its management should be vested in twelve trustees, to be appointed, and afterward choosing their successors. In the year 1816 the legislature of the State of New Hampshire enacted a law changing the number of these trustees to twenty, providing for entire freedom of religious opinion and that certain of the state officers should be ex-officio members of the board of trustees. This act, the religious bigots and former trustees of the college successfully resisted. The newly constituted trustees took possession of the college records and the charter trustees brought suit for possession of them; the new trustees plead the authority of the act of the legislature; the old trustees contended it was in violation of the clause of the federal constitution providing that "No state shall pass any law impairing the obligation of contracts." The state court held the act valid and gave judgment for the defendants. The question decided in the Supreme Court was, whether the old charter granted by Geo. III., contained the

elements of a contract between the donors of the funds of the college, and the beneficiaries and trustees in the sense to be protected by that clause in the constitution. That is, whether the rights were vested under it, as under contract in a degree, the state legislature could not by its act affect or change them. Six judges sat in the case, all but one concurred in the opinion. The opinions hold the college charter, being one to charter a purely charitable, or eleemosynary institution, like a hospital, was a private corporation; hence it did have in it, the elements of a contract and rights vested under it, to fall in the constitutional prohibition, and the act of the State of New Hampshire was void. The case turned in the three rendered opinions of Chief Justice Marshall, Justices Washington and Story, on the question whether the college was a public or a private corporation. All holding in so many words, if the college was a public corporation, then the state legislature had full power to alter, change or completely annual the charter. On this joint, Chief Justice Marshall says: "This is the point on which the case essentially depends. If the act of incorporation be a grant of political power, if it creates a civil institution to be employed in the administration of the government; or if the funds of the college be public property, or if the State of New Hampshire, as a government, be alone interested in its transactions, the subject is one in which the legislature of the state may act according to its own judgment, unrestrained by any limitation of its powers imposed by the Constitution of the United States. But if this be a private eleemosynary institution, endowed to take property for objects unconnected with the government, whose funds are bestowed by individuals on the faith of the charter; if the donors have stipulated for the future disposition and management of those funds in the manner prescribed by themselves, there may be more difficulty in the case."

After examining the charter the opinion says, the college was an "eleemosynary institution, incorporated for the purpose of perpetuating the application of the bounty of the donors to the specified objects of that bounty; * * * that its (trustees) are not public officers, nor is it a civil institution participating in the administration of the government; but a charity school or a seminary of education." And holds since it is such a private corporation, its charter is not subject to change by the State legislature. But if it were

a public one, in whose charter there was "a grant of political power," or "its funds were public property," and it "participated in the administration of the government," it would be subject to the legislative control. On the question whether the college was a public or private corporation, Justice Washington says: "There are two kinds of corporations aggregate, viz: such as are for public government and such as are for private charity. The first are those for the government of a town, city or the like; and being for the public advantage are to be governed according to the law of the land. The validity and justice of their private laws and constitutions are examinable in the King's courts. Of these there are no particular founders and consequently, no particular visitors. There are no patrons of these corporations. But private and particular corporations, founded for charity, founded and endowed by private persons, are subject to the private government of those who erect them and are to be visited by them, or their heirs, or such other persons as they may appoint. The only rules for the government of these corporations are the laws and constitutions assigned by the founders. This right of government and visitation are from the property which the founder in the lands had assigned to support the charity; and as he is the author of the charity the law invests him with the necessary power of inspecting and regulating it. The authorities are full to prove that a college is a private charity, as well as a hospital; and there is in reality no difference in them, except in degree; but they are within the same reason and both eleemosynary." At that time the court was confined to English authorities on the subject; then there were only two kinds of corporations aggregate, that is composed of more than one person, the public and the private; the public ones referred to were those of municipalities. The quasi (almost) public and almost private one had not then made its advent into the world. It has grown up since outside of and an alien and stranger to the Constitution. It is the spawn of greed and avarice: it claims to be a descendant in law of Doctor Wheelock's little "Indian School" incorporated as "a private charity," an "eleemosynary institution," based on "donations of private founders," and claims that decision as a precedent to show it is a private corporation and its charter has in it the elements of a contract so private and sacred, they are vested franchises and not subject to either the state legislative modification, or to the control of their courts in

the matter of the tax or tariff they will levy as common carriers.

It is the old story of hypocrisy and greed, "stealing the livery of heaven to serve the devil in." Beautiful eleemosynary institutions indeed are these despotic, quasi public railroad corporations; strange successors to Dr. Wheelock's little Indian school, chartered "to teach the youth" and "propagate the Christian religion among the Indians." The Vanderbilts, the Goulds and Depews are "donors;" they and their henchmen are "visitors" of these "private hospitals" maintained for charitable purposes to administer a charity? According to the letter and spirit of those opinions the railroad corporations are public corporations; their charters are subject to legislative modification, or repeal at the legislative will. Are not their charters "grants of political power?" What person of information or self-respect will deny it? Are not their rights of way obtained by means of and by using the loan of the state's political power of Eminent Domain? Are they not, when so obtained, only temporary grants at will of the legislative power? Can the state alienate the repeated use of that power? Are not their rights of way grants by the public, the political power of the state, and do they not remain "public property?" What would a railroad be without its right of way? To enable them to procure the loan, or the right to use the state's political power of Eminent Domain, do they not assert they are public corporations, and do they not ask a public highway or right of way, on and over which to become a public carrier, to thus take part in and do a public service, under the eyes and direction of the state government? In a word, to take part in and assist in "the administration" and execution of a public function, its public transportation over its common highways? Every informed and candid person knows the affirmative of each one of these interrogatories is true. And yet they have prostituted the different departments in the state and federal government, to such a degree, they invoke and claim and procure the rules of law laid down in the Dartmouth College case as applicable to that institution, to be declared to be applicable to them. That their rights of way, their claimed rights under their charters, are actual and vested, as accrued and born under contract. It is the most monstrous and damnable apostasy in the history of any age or nation. They shamelessly and brazenly maintain the situation and practice and reap its fruits, that mean

humiliation, subjugation and degradation of the people, although ashamed publicly to defend or maintain the monstrous propositions it includes and on which it is based. It includes, as we have seen, the proposition that the "political power" of a state can be alienated by a legislative grant. That they are, and are compelled to admit, they are essentially public corporations; yet they invoke and claim the rules of law that are only applicable to strictly private eleemosynary corporations. We defy any person capable of making or following an argument, to refute the truth and justice of these propositions. As defined by Chief Justice Marshall in the College case, "a corporation is an artificial being invisible, intangible and existing only in contemplation of law." It is, so to speak, a spark of the continuous, successive, immortal life of society imparted to a person or persons, who choose their successor or successors. The creation of each one crowds a new, another personage into society; in the case of these quasi public ones, a creature endowed with immortal, supreme, human prerogatives and power; the actual recipient and user of one or more of the state or federal political powers. And now they claim and maintain not only that they are immortal but their grants of political power and greedy gain, by an actual use of the taxing power of the nation, is also vested in them and their successors forever. Is it not about time the American people inquire on what meat doth these invisible, intangible creations of law, these Caesars feed, that they have grown so great? It puts the greedy promoters of this species of despotism in society as citizens, into a double capacity. They vote and act as citizens, with all their influence, to induce the law-making power to enhance their gains by unjust class privileges; they use the public agencies of transportation in issuing passes to corrupt and bribe the press, secular and religious, the clergy, the civil officers, state and national and public opinion generally in their favor. One after another the people are cheated out of the use of the powers incident to their sovereignty, the political power, "to regulate commerce among the several states;" "to coin money and regulate the value thereof," and now it is claimed the rights of way gained by the exercise of the power of Eminent Domain are permanently alienated.

What is the remedy? How shall we regain our lost liberty? How shall we treat this disease, this degradation of the very blood, nerve and tissue of the Republic? We

must commence just as we would to regain our lost bodily health; we must ascertain the first digression from correct habits, the first violation of the laws of national health in which we indulged to superinduce the disease.

Then with an energy born of a sense of impending national death we must break up that habit, and cease those violations and pursue the opposite course. The body politic is entrapped, weakened, humiliated, disgraced and we are in the process of subjugation to these creatures of the law it has created; and each of them is solely animated by a spark of life emitted to it from that body. They remind us of a species of the spider, that soon as its young are born, fall on and devour the mother and lie in her empty frame. Chattel slavery consists of a state of laws that put into the hands of the master, sovereign control over the person of the slave; that includes all of it; power to whip him, humiliate his wife or daughter, sell his baby and control his labor. National sovereignty is only the sum total, the aggregate of the individual sovereignties; national slavery, or serfdom, is giving into the hands of a master or owner, one or more attributes of the national sovereignty; it is all slavery; it is only a question of degree. A corporation formed for purposes of gain, is from the laws of human nature, a mere residuum of human avarice and meanness; it is created to make gain; that is the only law of its being or motive to perpetuate its existence. It is incapable of a generous conception or impulse; if it were capable of and entertained one, it could be vetoed by the meanest mind in its membership by saying it was not created to do charities or deal generously. Yet into the bodies of these creatures, for seventy years, by special and general laws the state and federal governments have breathed the breath of their life; imparted to them the right to use one after another the attributes and functions of state and national sovereignty, until in truth and fact only the minimum of them remain to us; and the maximum are alienated into the greedy clutches of these creatures to be prostituted to their greedy purposes. They have seized the public domain, run wire fences around it and waved the people into the cactus, thistles and highways; they have seized the functions of watering, lighting, feeding municipalities and doling out at exorbitant prices, or withholding the fuels and oils stored in the bowels of the earth by the all-wise Creator for the use of his children. And now in a manner that is in contempt of man and an insult

to God, they serenely ask, what are we going to do about it? Our national sovereignty is sold to, and degraded by those corporations, prostituted to their purposes, spat upon by them as common, and the most humiliating fact of it is, with our national or implied consent. What will we do about it? In the name of our wives and children, our common humanity and morality, let us rescue our trampled and insulted national sovereignty and functions from the grasp and under the feet of the invisible, intangible insulting and corrupting industrial despots. Let us commence to regain our national health and industrial liberty right where we departed from correct principles and commenced to loose them. This we did when we commenced to incubate and hatch this brood of almost public and private corporations and permit them to assume one after another our national functions. Let us enact a constitution declaring that the whole greed begotten brood shall die; that congress nor the states shall hereafter have power to charter anew or extend that of an existing corporation for the purpose of making gain, by the performance of any public service, such as the transportation of person, property, information or lighting, watering municipalities, or to own or control any of the foods, mines, minerals, oils or mineral oils; that the franchises and all rights of way acquired by an exercise of the right of Eminent Domain of all existing corporations engaged in any of the employments or services aforesaid, shall be annulled and reclaimed as soon as can be done consistently with the public and private interests involved. Scrape the barnacles off the hull of the old ship of state. Set her free once more.

This would necessitate public ownership, operation and control of these agencies. Then only public, municipal and strictly private corporations could be formed; the law in that respect would be just as it was and is stated by the supreme Court in the Dartmouth College case. It is a grave question whether a spark of the national sovereignty and immortality ought to be lent to private persons for private use. But the danger to society from that source would be reduced to a minimum, and if the tendency was seen to be evil, they too, could be exterminated.

The possible fact that these almost public and private corporations once served a beneficial purpose in society, in applying steam, electricity and vibrations to transportation, communication and commerce, does not justify their con-

tinued existence. In a more primitive state and under other conditions society permitted polygamy, slavery and imprisonment for debt, it would not and did not allow any execution, attachment or homestead exemptions from debt. But that did not and does not argue against their extermination, or in favor of renewing them, or continuing any sister brutality begotten and born of the innate meanness of human cupidity and avarice, such as the corporation despotism has grown to be. Once the old stage coach and six were the most rapid and comfortable mode of travel, but it has given away to the thundering, gliding express, with its elegant service. It was public ignorance and want of foresight in society that it did not itself take the application of steam and electricity to transportation and commerce in its own hands in its infancy, develop, own and operate them. Its failure to do so has caused the growth and entailed the impositions inflicted upon it by the corporation despotism. That it did not do it sooner, is no reason it should not do it now. The corporation, purse-proud, upstarts, faith-breakers and trust betrayers are in no position to plead latches and statutes of limitation on society. Private interests must yield to the public welfare was the principle invoked when society delegated to the corporations the power to use its right of eminent domain and they accepted and proceeded to use it. Again an exigency has arisen that involves the welfare and threatens the very existence of the Republic and of society. Again it is compelled to invoke the genius and use of the same principle; for its own protection it must call its trustees, into whose hands it delegated these grants of political power, to an account of their stewardship. The corporation promoters must yield to the demand of the general welfare and give back these privileges and franchises; must yield up one of their double capacities in society and be reduced to the ranks of ordinary human beings, composed of common vulgar flesh and blood.

How can the accommodations now furnished by the corporations be acquired, if they are exterminated? If a community needs them, it is able to pay for them. If it gets them now by and through the corporations, informed persons know it is at a price of from two to four times the actual cost. Every community has been or is now bonded to pay for the actual capital and watered stock invested in them at rates to repay every dollar in seven to ten years; pay double price for the service they render, and still never

be the owners of the plant. If a community or commonwealth can do this, it can pay for the plant once and own and operate it at once, no matter what. The usurers have made the law to enable them to blanket the nation, commonwealths and municipalities, with bonds and mortgages, to draw usury on their investments, to compel society to thus buy and pay for every dollar invested in such enterprises every seven to ten years and still never own them. The law can just as easily be made to capitalize the public credit and use it, to loan to the nation, the states, municipalities, at nominal rates, sufficient to pay the expense of borrowing and using it, to build or buy the plant and use the capital, until it can be raised by taxation and returned into the public treasury. Then the state or community owns the plant and only needs to operate it at cost.

The federal courts have been pre-empted and monopolized by the bank, railroad, telegraph and insurance quasi-public corporations. Nearly all the cases to which such a corporation is a party involving the sum of \$2,000.00 are "removed" to the federal courts on account of being "citizens" of another state, almost as a matter of course. These removals are not made to change juries; that is, to get a jury outside of the state in which the state court is; for in most cases the jury will be summoned from the same state in the federal as in the state court. The change sought is that of judges, to a judge who will sustain a demurer to the plaintiff's evidence and drive him out of court in that manner; to a court that will compel the plaintiff's witnesses perhaps to travel half or quite across a state and then board in some large town or city. The result is, that persons of limited or ordinary means, seldom can follow these despotic corporations in the federal courts, to insist upon any claim or enforce rights against them. They know it and the practice of the removal of their cases to the federal courts, is another well developed scheme of their despotism. No reason now exists if one ever did, for continuing the present system of the federal judiciary; nearly all their present jurisdiction, civil and criminal, could be conferred upon and exercised by the proper state courts. Then there would be no nine men, chosen by men, under the influence of the corporation imperialism of wealth to do its bidding; to sit there for life to veto state constitutions, laws and decisions and federal statutes, to work out the corporation purposes of avarice. It certainly is clear to every reflecting mind, that

the present order and status of things cannot endure. It is to the body politic, what a cancer is to the human body. It feeds and fattens on the very weakness and degeneracy it creates; the day will come when there must, there will be a break-down—a collapse. It is the office of true patriotism and statesmanship, if possible, to avert that kind of a catastrophe. The present mode of appointing the federal judges, is undemocratic, unrepublican, un-American and purely despotic; it has in due time borne the fruits to be expected, the legitimate fruits of despotism. The measure of their appointment for life, by the president and senate, was the result of compromise with the influence and class of mind, in the Constitutional Convention, who sought to engraft as much as possible of the old English aristocratic establishment on the infant institutions and constitution of the Republic. A compromise with the influence and class of mind that contended the senate should be the counterpart of the English house of lords. The Constitution carries on its face the evidence, the framers of it all believed they had, in a measure so constituted the senate, as experience has in fact proven; for following the English precedent and understanding, that the lords and senate were to represent the aristocratic wealthy element, especially, and would be extravagant, they took from the senate, as the commons of England did from the lords, the right to originate bills for raising revenue in these words: "All bills for raising revenue shall originate in the house of representatives." Article 2, section 7, Constitution. It savors of the spirit and times of Henry VIII and Geo. III of England. It has well nigh wrecked and, unless abolished, will wreck the Constitution and the Republic.

To enable a railroad corporation to procure a charter to build a road from one to another point, it is compelled to appeal to the legislative, the political department of the state or federal government for a charter. It must represent and show it seeks to perform that public common service for the state or locality through which it proposes to run; unless it does this, the legislative department has no right to authorize it to acquire a right of way by purchase or condemnation, by the use of the power of Eminent Domain. This situation has compelled the coining of a new name for corporations of this character, engaged in this and other public services, by the lawyers, judges and writers on corporation law. That name is quasi (almost) public or

quasi (almost) private corporations. It is a name to denote a species that was not in existence when the Constitution was formed, that has grown up in the last sixty years in our country. It is not a very satisfactory, definite or certain name, in law or in practice. It is a corporation almost public and almost private, at the same time, in fact and in law neither; now, what is it? That is as clearly as the legal profundities of the courts and lawyers have ever defined their nature and status. It is in fact and in law a legal nullius fillius, begotten and born out of legal wedlock, of private avarice on one side and prostitution of constitutional public functions on the other. It is a legal monstrosity.

As seen the Dartmouth College case sustained the college contention on the ground it was a private corporation. Hence if the railroad corporation were admitted to be a private one, it could not be allowed to use the state's public power of Eminent Domain to condemn and take rights of way. If it were admitted to be purely a public one like the municipal corporations then according to that case, they were absolutely subject to the law-making control of the congress, legislatures and courts. Hence the corporation lawyers and judges made a learned straddle in the use of the latin word "quasi," that the people would not understand. And on that straddle and quasi, they have built up the modern half public and half private corporation despotism, that unchecked, will soon pauperize the people and overturn the republic. "Eternal vigilance is the price of liberty."



CHAPTER XXIV.

FORMATION AND MISSION OF POLITICAL PARTIES.

CHANGE is nature's first law; there can be no progress without it. The political issues change with the moral and material progress of the state. Parties are formed in republics to deal with these issues as they arise, that grow out of the developments of the times. The law of nature is, that everything that grows, outlives its usefulness and dies. My party and yours has grown or will grow old and die. A party should be to us like a tent to dwell in, while it gives us protection; it should not be to us like a woman to marry, for better or worse, till death doth us separate. The last campaign shows that old party methods are worn out. The apathy of the people proved it. For fifty years they battled and thrashed over the old straw of the tariff question; they literally wore it out, and now they have worn themselves and methods out. Other and better methods and measures must be introduced and used, or the nation suffer untold loss. The people, the children must be taught at home and in the school houses, the lessons of history and the principles of political economy that have made and destroyed nations. The old parties have reduced the moral and political life of the country, so far as party action is concerned, to a stagnant condition of ignorance and prejudice, in which the great mass of the voters are in a stand-off or paired situation. For forty years the same men and their sons in the same states, have voted the same party tickets and returned almost the same party results at each ensuing election. Some states are expected as a matter of course, no matter what the issue, to go democratic, others republican, and others that are close are called doubtful. This situation, under their demoralizing influence, prevents the introduction or action on new issues in national life. In fact, both are so managed and their platforms so exclusively formed as to present only side and immaterial issues for discussion. For forty years they both hid behind the so-called tariff issue, to distract attention from others of real importance.

This moral and political stagnation has brought us to

the condition of England, in which no new political party or issue to effect our political life thus far have been formed, since the civil war. Prior to that time new parties could be and were formed to deal with new questions and issues as they arose. The democratic party was formed to deal with questions of money, banking and others, and to combat the monarchial tendencies and teachings of Hamilton and his school, as developed in the old Whig party. The republican party was formed to deal with the great question and issue of human slavery. Efforts have been made to form new parties since the civil war; but they have been collusively opposed by the leadership of the two dominant parties, and thus far have not been a success. Such has been the experience in the attempt to form the Greenback, the Union Labor, the People's, the Prohibition and the Socialist Democratic parties. The People's party at one time promised to be a political power; it forced living questions and issues to the front; but here, as in like efforts in England, it was set upon by the collusive opposition of the leaders of the dominant parties; its organization has been destroyed; it is beaten into factions and its efforts for the education of the people counteracted. And the late election shows the result to be that the republican party is almost restored to its *statu quo* since the war. The class of Lilliputian pot-house statesmen of the democratic party, whose burden of soul has been for ten years to destroy the People's party, can rest on their honors. And they are as complacent and smiling in their defeat as Chamberlain and the liberal tories of England at beholding the defeat of the so-called Liberal party.

The situation prohibits the formation of a new party or issues or new centers of political accretion here, as it does and has done in England for a century. It is one of the most dangerous phases of our condition and the strongest evidence of our moral and political life being depraved.

It is unreasonable to expect that either of the dominant parties will ever accomplish anything to redress the wrongs under which the people suffer. The republican party and its leadership are as alien to American sentiment and interests, as servile to the schemes of capitalistic despots and tory imperialism, as is the government of Canada. It seeks to accomplish the apostasy to the gold standard and colonial imperialism. The democratic party took the right stand on the issue of imperialism, but on all the

questions of domestic industrial and financial despotism of the capitalistic class, it has always been and still is, as a party, an ally of the republican. While both declare against the trusts, neither propose any remedy that will in fact, interfere with their encroachments. The plain, simple remedy is the repeal of the charters of the legal brigands engaged in that line of conduct. For forty years one of them stood for a "Tariff for protection," and still does; the other for a "Tariff for revenue only," and thus both did and still do stand for the exemption of the estates of the millionaires and the rich from federal taxation. The tariff tax, according to either or both, is levied on what the citizen and his family consumes, and not on what he owns. Under that indirect way of levying taxes to sustain the federal government, it is seen at a glance that the poor people, who are ninety-five per cent of our population and do not own thirty per cent of the national wealth, are still compelled to pay ninety percent of the taxes and revenue to support the federal government, now over \$500,000,000 per year in time of peace. To illustrate, here is a millionaire who owns a million dollars' worth of property, and a poor man who owns one thousand dollars; each has a family to support; each pays the tariff tax on what his family consumes, mainly on the necessities of life. The poor man thus pays almost if not quite as much taxes to support the federal government as the millionaire. According to the democratic party, they pay to the extent and for "revenue only;" according to the republican, for this and for "protection" as well. But according to the doctrines of both old hypocrites and liars, the poor people of the country pay ninety per cent of the taxes to support the federal government, and enable the gold and bond mongers to farm interest and income out of them on perpetual debts, and now to support standing armies and navies to go into the enterprise of colonial imperialism. If the tax to support the federal government was direct and levied on what the citizens OWN instead of what they CONSUME, and the rate were five cents on the \$100, the poor man would pay fifty cents a year on his thousand dollars and the millionaire would pay \$500 a year on his million dollars. And after fifty years of tariff discussion you never heard that view of it, as the rich man's dodge of taxation and a poor man's burden, presented by either or both of the pettifogging leaders of those parties. But for all that time they have used it as they now do other issues, to

distract attention from real questions of importance, to deceive poor men and lead them to vote taxes and burdens on themselves in the interests of the rich in whose pay these leaders are. And now that system is applied in the collection of all the vast revenue to support the war establishments and pay principle and interest on the perpetual debts they entail. And this situation, both of them intend, shall last forever. Neither of them had the proposition for even an income tax in their last national platforms. Both stand for public and private usury, and thus the continued domination of the Jew money power of the world.

Both stand for the present private ownership and exploitation of the transportation and communication of the country by private railroad and telegraph corporations. Both oppose municipal ownership and control of light, transportation, water and ice plants. Both stand for metal redemption of paper money of the country; one demands it be redeemable in gold alone, the other in gold and silver; both are thus opposed to the United States note, based on the credit of the nation and redeemable in dues to government, the only real measure of domestic reform in finance.

The only measure of real domestic reform in the Democratic platform is its declaration in favor of direct legislation; although in the national, it is not in the platform of any state, much less is any movement made in democratic states to enact it into law. It is undoubtedly true, that a great majority of the democratic and republican voters favor changes in their interest on these lines. But the platforms and policies of both parties are so managed by their collusive leadership, the issues presented are of little or no importance, as on the tariff and the result is that the party action between them is nothing. In our party life as a nation we are repeating the history of England; like her we have two elements of our society, rather than two parties, the tory capitalistic non-producing drone class and the laboring wealth-producing class. So far the dominant elements of both countries by collusive management of the dominant parties choose the leadership of both shape their issues and policies, to stand off one side against the other and thus defeat party lines being drawn and cleavage made for political action where it ought to be, on the lines between the drones and the working and producing bees in the hive of society. The drone class in both countries well know that if the party line and cleavage were once drawn

there, it is all day with them and their special privileges in law. Hence the drone class see to it that they furnish the leaders for both parties, as in England now and for five years Chamberlain, a tory leader of the so-called Liberal party, is put forward as colonial secretary at the time England proceeds to enforce her brigand tory policy in the destruction of the two African republics. If the people of England ever accomplish anything in their favor by party and peaceable means, it will be by a new party, along the lines of the Socialist movement, drawing party lines between the religious, political, governing, military drone class and the working bees. For thirty years the bank, lawyer, corporation leadership of the democratic party have tied its hands in all attempts to enact any measure in the people's behalf. They have played, and still will, the role of the tory leadership of the Liberal party of England on every issue of vital importance to the wealth producers; they will be found in the future as in the past, true only to the class of the drones.

THE REMEDY.

Take the cue from the opposition; the drones seek to prevent drawing party lines between them and the working bees; let the bees, the producers, see to it that party lines for political action, are drawn right there. When it is done the drone class will throw up its hands and ask, what are you going to do with us? Let the answer be, we are going to make decent, respectable citizens of you instead of the brutal despots you have been and seek to be. We will do you no injustice, but we will see you do no more injustice to us. We will make you bear your pro rata share of the burdens of society and a government in peace and war; we will see that you get all you produce or for which you render an equivalent to your fellow man and no more. How can party lines be drawn between the drones and the working bees? It is easily done when a little common sense and mutual charity is applied to the situation. Let each and every political organization that represents the wealth producers, through its highest or national committee, choose five persons to meet at St. Louis, Mo., Feb. 22, 1902, to appoint a time and place, fix a basis of representation and formulate a call for the assembling of a great wealth producers convention. Such a convention when assembled, might very well pool all issues on a few controlling propo-

sitions and measures, the principle of which should be to demand the assembling of a national convention to revise the federal constitution. The only far-reaching measures in the wealth producer's behalf that can be enacted until it is amended are (1) The issue of the United States note based on the credit of the nation and redeemable only in debts and revenues to the government. (2) The repeal of the charters of all corporations formed and operated in the discharge of public service and functions, such as transportation, furnishing light, ice, water and fuel, state and national. (3) The levy and collection of the revenues to support the federal government by direct taxes, apportioned to the states according to representation in the federal congress. The constitution of every republic on earth was formed by such a convention. Why shall we not now after 125 years use of the old one, after it has been amended fifteen times, when it has grown antiquated, now call another national constitutional convention to revise it according to the principles of progress and modern times and to suit the changed conditions of a people and nation of seventy-five millions?



TO ORGANIZE AND CONDUCT A LEAGUE.

Read Politics of the Nazarene and become inspired with its spirit of fraternity and the awful necessity for it. In town or city use the following or some such call for the meeting.

"We, the undersigned, hereby call a meeting on——— day of———, 1901, at——— to organize a branch of the Mount Vernon League. Its purpose will be for mutual aid and fraternal assistance in the study and teaching of (1) The duties of man to man in this world, from the stand-points of the brotherhood of man and the Golden Rule (2) To study and teach the moral and political lessons of history. (3) To study and teach the principles of a pure political economy. (4) To teach and inspire in the minds of the young and all, an intelligent and humane patriotism and a higher standard of citizenship."

In most communities it will not be difficult to obtain names to make a respectable and influential call. Choose some one with some experience and ability to preside at the meeting; if convenient have some patriotic music. Have some one prepared to read the call and state the objects of the meeting. Show its teachings are drawn from the Nazarene's Prayer, the Golden Rule, and the Declaration of Independence. Let some one lead and all join in repeating them in concert. Some preparation ought to be made by two or three persons who understand each other to see that it does not drag. Impress the idea that an earnest search for truth and justice on all subjects investigated, is the end and purpose of the meetings. That mutual charity and regard must be maintained, in language and demeanor, at all times. Do not propose the subject of constitution and by-laws until the third or fourth meeting. Choose a chairman for a month, or a quarter at the first meeting. Appoint a committee of three discreet persons to prepare an order of business and program for each meeting to be announced one meeting in advance; and when practical publish it in the local papers. Confine readings, talks, speeches, and papers, to ten minutes each, or shorter time, if thought best. Of course, whole sessions may be taken up by special lectures

when desired. Carefully stated living questions can be debated by one or two on a side, to be followed by three-minute speeches by volunteers. Never make mere literary or oratorical merit the standard of excellence; let it always be the purpose to elicit and learn the facts, truth and justice of the matter. Never ask one to sustain in debate the side of a question contrary to his convictions. Let all who will subscribe to the principles of the call and promise to aid in its ends and purposes, over the age of 14 years, become members. Each league will best know how much expense it can incur and how to defray it. In cities and labor organizations, it can easily be made a bureau of information for employment and other purposes. The Mount Vernon Saloon without intoxicants and tobacco, can be made profitable and a means of education. There was a saying of the times of the French Revolution, "Nothing escapes the eyes and hands of the people." No scoundrel could hide, or despot entrench to escape them. It will be the same again when the people are aroused and their minds turned in the direction of mutual fraternal helpfulness; they will find unnumbered ways to do it, suggested by the necessity of the situation. The League can be made the very voice of Him who taught us to say "Our Father;" of whom it is written "The common people heard him gladly." Please report each League formed to O. D. Jones, Edina, Missouri.

Soon as enough are formed to justify "Lesson Leaves" for series of lessons, will be prepared at nominal cost. Politics of the Nazarene to those who will use them in forming leagues at the rate of \$3.50 per dozen.

O. D. JONES, Edina, Mo.

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